# Folder 24: Whiteside, Paul E. (Klawock) 1940, n.d.

Jan.
4th
1940

Rev. Paul E. Whiteside,
1612 W. Adams Street,
Chicago, Illinois

Dear Mr. Whiteside:

I have just received word from the Committee in Alaska that they would prefer to have you take charge of the fields at Craig and Klawock instead of Juneau, because these fields have been vacant for the past seven months and it is most urgent that a missionary be placed in charge at the earliest possible date.

Craig and Klawock are small communities situated on the ocean side (west) of Prince of Wales Island, about seven miles apart. It will be necessary for you to use a boat in traveling from Klawock to Craig, since there are no roads. You will be called upon to minister to the members of both these churches in a pastoral way, as well as to build up Christian knowledge and life in the entire community in each case - enlisting new membership and interest in the church. The program can be just as large and wide as your own resourcefulness and willingness to work will make it. Both of these communities are composed almost entirely of natives - the congregation at Klawock numbering seventy-six members, and the congregation at Craig numbering twenty-six.

There is a comfortable manse at Klawock which would be available for your use. The salary will be at the rate of $1525 per year with an additional allowance of $150 for the cost of upkeep of the boat or boat travel.

If you feel attracted to this work, please let me know at once and I will inform our Alaska Presbytery. In your reply, please also let me know the very earliest date you could leave for Alaska. If at all possible we should like you to take up the work early in February.

Awaiting your reply, I am

Cordially yours,

BH

Klawock, Alask
January 4, 194

Board of National Missions,
156 Fifth Ave, NY City.
Dear Dr. King;

The Government has sent for Roy Peratovitch to come to Washington D.C, to talk over some important matters concerning the future of the natives of Alaska. He is the man we suggested a short time ago as the possible Captain on the New Princeton-Hall .It is possible that you may have an opportunity to contact him on this trip. If he is in New York city I will try to have him stop in at the office. If he is only in Washingto perhaps he will be able to send you a letter as to where he can be found.

We have another field on our hands that should be looked into. It is the field at Yakatat. The Swedish Lutherans have had a man in their for over thirty years. He has been a degenerate leader. There is no questi but that he rules the people through force. He has been responsible for almost every crime in the calendar but he is smart enough to let someone else take the blame. Several years ago the Swedish Church withdrew all financial support for the man but he has refused to leave the place. We ha a large number of Thinglets who never attend his Church and who are Presbyterians. There are over 300 of them. In addition to this the Govern is constructing a permanent air base at Yakatat and there is every indicat of a permanent settlement of more than 1000 people to be soon effected in that village. The people have been repeatedly asking that a Presbyterian Man be sent in. It isn't a pleasant situation for such a man but there is a real work that can be done there. It is possible that the Swedish Luther Board might be prevailed upon to relinquish there work or to join in a Co-operative effort at Yakatat. We have the basis of our conclusions from the Superintendent of Schools who was stationed there for the last six yea and who is now our Superintendent here in Klawock.

MINISTERS
ALVYN ROSS HICKMAN, D. D.
RESIDENCE, 5705 RACE AVENUE
PHONE MANSFIELD 0405
PAUL E. WHITESIDE, B. D.
RESIDENCE, 1612 WEST ADAMS STREET
PHONE HAYMARKET 0456

# Third Presbyterian Church of Chicago

FOUNDED JULY 1, 1847
ASHLAND BOULEVARD AT OGDEN AVENUE

CHURCH OFFICE
PHONE HAYMARKET 3361
CHURCH SECRETARY
CARRIE BELLE WHITESIDE
CLERK OF SESSION
OLIVER KIESLAR
RESIDENCE, 4841 WEST END AVENUE

Jan. 5, 1940

Dr. Everett B. King
Board of National Missions
156 Fifth Ave., New York

Dear Dr. King:

Mrs. Whiteside and I will be glad to accept the appointment to the fields of Craig and Klawock. The situation is a challenging one and we will do all that we can to serve those to whom we are sent.

We will be in a position to leave for the fields on January 15th. In order that we may have an opportunity to say farewell to both of our parents, we would prefer to go by the Southern route as far as Denver, with a stop-over of two or three days along the way. This would probably put us on the field in the early part of February.

We know that we are now ready to do the work for which we have been preparing for years. We are willing to try to carry on where others have built.

Cordially yours,
Paul. E. Whiteside.

Jan.
6th
1940

Rev. Paul E. Whiteside,
1612 W. Adams Street,
Chicago, Illinois

Dear Mr. Whiteside:

I was glad to learn from your letter of January 5th that you and Mrs. Whiteside accept the appointment to Craig and Klawock. I am sure you will meet the challenge to the glory of the Lord.

I was also glad to learn that you can leave for the field so promptly. Of course you will want to spend a few days in Denver before you leave for the field. Your salary will begin with the date you leave Denver. All of the traveling expenses of yourself and Mrs. Whiteside will be paid by the Board. In order to save expense, I shall endeavor to secure a trip pass for you from Chicago to Seattle. If our Transportation Secretary is able to secure this pass, it will be sent to you in Chicago before January 15th. However, you no doubt have a clergy certificate which will enable you to secure reduced fare in case the pass should not be forthcoming.

I shall make the necessary reservations for you and Mrs. Whiteside on one of the steamers leaving Seattle during the week of January 21st. Please let me have your Denver address so that I may notify you of the date of your sailing, etc.

It will not be necessary for you to take any household furniture with you. The manse at Klawock is fully furnished and very comfortable. If, however, after your arrival you should find the need of any repairs or equipment you can so advise me and I will endeavor to secure an appropriation for such needs.

Any books or personal belongings should be shipped by parcel post because there is a special rate which provides transportation at 1½¢ a pound. That is much cheaper than freight or express. You may then submit the bill to me and I will see that it is paid.

If you would like me to send you an advance on account of your traveling expenses, kindly let me know and I shall be glad to send you a check.

With prayers and best wishes for a safe journey to the field and a happy and successful ministry in Alaska, I am

Cordially yours,

BH

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OLIVER KIESLAR
RESIDENCE, 4841 WEST END AVENUE

Jan. 8, 1940

Dr. Everett B. King,
Presbyterian Board of National Missions,
156 Fifth Ave.,
New York, N.Y.

Dear Dr. King:

Thank you for your letter of January 6th. It is a tremendous encouragement to have the feeling that you are on the job.

I am afraid that I may have not explained satisfactorily our stopover in Colorado. Mrs. Whiteside's parents are missionaries on furlough. They are living at present in Colorado Springs. They would meet us in Denver. Our address during the visit with them will be, in care of Dr. Paul Burgess, 1129 North Corona, Colorado Springs, Colo.

Mrs. Whiteside and I will have some money on hand for the trip. We would prefer to hold it somewhat in reserve. It would be an appreciated aid if you could send us an advance for we are just a little uncertain as to what we may decide to buy just prior to leaving Seattle.

It has been an interesting experience to read the past accounts of the field, as found in the Board reports from 1902 to 1939. We do not anticipate that our job will be an easy one, but knowing that we can trust in God, we will do our best.

Cordially Yours,
Paul. E. Whiteside.

Klawock, Alaska
Januuary, 8, 1940

Dear Friends;

The two Church Sessions of Kake and Klawock met in a joint session meeting recently. Their discussions resulted in a resolution affecting our lay-workers. The two Sessions adopted unanimously the Resolution to be presented at the meeting of the Presbytery of Alaska in Haines.

They are presenting this resolution to you in a Circular letter. They believe that this is a step forward for our people. It is their hope that after you as Sessions and Congregations have seriously discussed this resolution that you will send your delegates to Presbytery to register your Conclusions.

RESOLUTION.

Whereas, our Alaska Presbytery has Layworkers, commissioned by the Board of National Missions under the present system and,

Whereas, it is the contention of the members of our Church, that, we are not, at the present time ready to have (all our) community Churches supplemented by the employment of Ordained Ministers

and

Whereas, our present Layworkers do not have any Authority for the Reception of Members, or to preside over a Session Meeting, or to call a Congregational Meeting for the Annual business, therefore,

Be it resolved by the Presbytery of Alaska meeting in Haines, Alaska, that it grant the above power to Commissioned Layworkers in Active Service, with the consent of the Secreatary of the Alaska Division of the Board of National Mussions.

Sincerely Yours,
Paul. E. Whiteside.

Jan.
10th
1940

Rev. Paul E. Whiteside,
1812 W. Adams Street,
Chicago, Illinois

Dear Mr. Whiteside:

I am herewith sending you a check for $150 as an advance on your traveling expenses to Seattle. As soon as I have definite word regarding the steamship reservations, I shall write you.

I am also enclosing a recent leaflet with reference to our Alaska work, which I am sure you will find interesting.

With every good wish, I am

Cordially yours,

BH

Klawock,Alaska
Jan.15,1940.

Board of National Missions,
156 Fifth Avenue,
New York City,N.Y.

Dear Dr.King;

There are matters that have been discussed among our native Churches for many years. These things are of such importance that unless something is done nothing results from all of the talk but dissatisfaction. These Circular letters are efforts to crystalize into some Concrete form the ideas that are present in the minds of the people. The decisions are part of our Democratic process and if we are to have a flourishing Churchthey must be decided in such a Democratic manner. In this attempt all efforts are being bent to have this done through the meetings of the Presbytery.

We are sure that you will agree in principle with the ideas that are outlined. If there are some things you do not agree with or do not understand than let us know so that when the meeting of Presbytery begins we shall have your stand. There are sure to be some people who will urge that nothing be done because we do not know your attitude concerning such actions. This is usually a delay of another year and many times failure to act at all. We would appreciate statements from you as these Resolutions affect your Administrative Office.

Cordially Yours,
Paul. E. Whiteside.

Klawock,Alaska
Jan.15,1940.

To All Churches of Alaska
Presbytery,Greetings.

Dear Friends;

We all have one common problem in our Churches,and that is getting off to a good start each fall. We all are more or less dependent upon the fishing industry. Our livelihood is made in the Spring and Summer Months. Our main Church work seldom gets under way before the First of November. We start slowly and gather speed until about Christmas-time when we are moving well along. It is in those months of January through Easter that we have our most frutiful work in the lives of our Churches. Just prior to Easter we take a long trip to Presbytery and the plans and the work that we should be doing at this time of the years become sadly negelected. We lose that period to which most of our Church work points,for Easter is generally the climax to our Spring work.

In the springtime you and I have just about come to the end of our financial resources. We look for Spring work in Canneries and in the repairing of boats. Some of usgo out Trolling or Halibut Fishing or do anything to make a little money. It is at this time that we have our Presbytery meeting. In many ways it is for us a rather difficult time of the year to the entertaining that we would like to do. We cannot do it!

The suggestion was made at the Fall meeting of Presbytery, in Juneau last year, that the Churches consider seriously having the big meeting of the Presbytery in the fall of each year. When we consider that many other important organizations working for the betterment of our people have already adopted such a plan it is a recognition of its practical benefits.

The main purpose of our Spring meeting is the gathering to-gether of our Annual Reports. This usually simmers down to a few of us who have the reports to make,while the greater number of our people are left untouched. This work is highly important and it must not be neglected. A Spring meeting of Presbytery will always be an imperative necessity. The work of that meeting can be handled by a few delegates who can then present their results in mimeograph reports to the Churches of Presbytery. In this way none of the regular business of the year is negelected. This is the procedure that is often taken in other mission Presbyteries.

We raise the question of,"What Character of work the Fall Presbytery meeting could do to improve the conditions of our Churches? The Fall meeting could be a period of instruction and encouragement. Our Elders could be taught to be better leaders of their people through courses designed for them, and the spiritual renewal of their lives. Our Lay-workers could be introduced to new methods of leadership and the problems of their fields could be discussed and plans made to meet those problems. Our Presbyterial Societies would feel more closely knit and get off to an enthusiastic start through the leaders who could be trained and encouraged at this meeting. We could all profit by Evangelistic meetings to renew our Faith and to remind us of our great work in winning souls to Christ. The Fall meeting can be a great blessing to our Churches coming at a time when we can all atted,and when we need just such a stimulus.

The Committee on Resolutions presents to you for your consideration as Sessions and Congregations the following Resolution to be introduced at the ~~Fall~~ meeting of the Presbytery in Haines . We urge that all of you consider it and send your delegates prepared to vote on it.

RESOLUTION.

Whereas,the Standing Rules of the Alaska Presbytery provide for an annual fallmeeting of the Presbytery of Alaska,and,

Whereas,the nature of our Church work is largelly controlled by the success of the Fishing Industry from which we derive our living,and,

Whereas,it would be both spiritually and economical for our people to have our main meeting of the Presbytery of Alaska in the fall,therefore,

BE IT RESOLVED: that the Presbytery of Alaska meeting in Haines,Alaska shall designate the change in time of the Fall meeting of the Presbytery of Alaska to a committee of Ministers and Elders appointed annually by the Moderator. The duties of this Committee shall be to receive invitations for the meeting of Presbytery and to plan a program of inspiration and instruction for all delegates.

Sincerely Yours,

Paul E. Whitside

Chairman of the Resolutions
Committee.

1129 North Corona
Colorado Springs, Colo.
Jan. 17, 1940

Dr. Everett B. King
Presbyterian Board of National Missions
156 Fifth Ave.
New York, N.Y.

Dear Dr. King:

Thank you for your letter of January 16th. We will try to fulfill your hopes in us. It is a great trust and a greater challenge. We feel privileged to be given this opportunity for service.

We have had no difficulties thus far on our trip. We are trying to boost the National Board with some preaching. Tonight, it will be the prayer meeting here at the Colorado Springs First Presbyterian Church. Sunday it may be in the smaller church of Ignacio. The Third Presbyterian Church in Chicago anticipates a larger gift than in past years to the Board for its share in missionary support. These are only problematical adventures but every boost should aid in carrying on the Mission enterprise.

We have just received your second letter of the day. We were frankly puzzled as to just what we should take. This will be a great aid. Thank you many times.

Our attempt to secure a clergy book for Mrs. Whiteside has been given up. We will try to have her commissioned by Presbytery next Spring. She has met all of the new rules and qualifications, and this would prove an aid in numerous ways.

We plan to arrive in Seattle, Thursday, Jan. 25th, in the afternoon. This will give us ample time to do our purchasing of such items as you have listed.

Cordially yours,
Paul. E. Whiteside

Box 275
Wrangell
January 30, 1940

Rev. and Mrs. Paul E. Whiteside
Klawock

Dear "Unseen" Friends:

Mrs. Pederson and I would like to be at Klawock to help welcome you to the Territory of Alaska and to the community which has been looking for you to arrive.

Please overlook the fact that nobody knew just when to expect you. The steward on the S. S. Alaska told me that nobody met you in Ketchikan, and I fear that the folks in Klawock were surprised to have you drop in with no previous announcement.

The reason for your surprise arrival is slow mail service. Dr. King wrote to me under date of the 17th, and I received his letter yesterday after your arrival in Ketchikan. I was quite certain that you would be in Klawock before a telegram could be forwarded from Craig to Klawock. Eastern friends do not realize that the mail boats are a week apart and sometimes an extra day or two.

Last week I wrote Mr. Peter Roberts that you would be along early in February, but that we had no definite date. You can depend on Mr. Peter Roberts at all times. He has the reputation of being honest. He is one of your best Elders. You will find many fine people in Klawock.

When you go to Craig, you will find that Mr. George Haldane is the leader among your Elders and congregation. He will introduce you to that community. You will find Miss Phyllis Robinson, teacher in the Craig school, daughter of the Robinsons in Klawock, living in the Craig Manse. The Craig Manse is the property of the Corporation of the Presbytery of Alaska. Miss Robinson wished to rent that Manse so she was allowed to do so beginning last fall. Would suggest that you look around and determine whether you wish to have a second manse or take a room when you need it at Craig. Expect Miss Robinson would like to continue in the Manse until school is out.

Please feel at liberty to make any inquiries you wish. Your field has been neglected far too long, and we know that you will need physical strength as well as spiritual vigor to persist. Your room steward told me that you both have what it takes to make good in Alaska. The crew of the S.S. Alaska is friendly with me, and I was pleased to hear the commendation on your trip with them. Should you believe that it is wise for a H. M. Committee member to visit to assist in any adjustments, please let me know. We are with you in spirit and wish to help at all times.

Sincerely,

Klawock,Alaska.
Feb.1,1940.

Board of National Missions,
156 Fifth Avenue,N.Y.City

Dear Dr.King;

You have probably observed by this time that I have never had any typwriter training. The letters that I write are all on the hit and miss method. The mansucript that you asked for is enclosed in this letter. My Composition has never been very good, and it may be necessary to change it in many ways before you will be able to make use of it. It is the best that we could do.

We are enclosing a few pictures but our supply is very limited and we have little or nothing at the moment. We are wondering whether you would like to have a filmslide made with this story as the plot. If you would care for something along that line we would be glad to try to do it as a project.

Cordially Yours,
Paul. E. Whiteside

Feb.
7th
1940

Rev. Mr. Paul E. Whiteside,
Klawock, Alaska

Dear Paul:

I have your most interesting letter written aboard the "Queen Charlotte" and appreciate the information.

I noted with interest what you had to say about the Third Presbyterian Church of Chicago. If you will be so kind as to keep them well posted about your work, writing to them regularly, I think that that will be the best way to cultivate the church. If and when you think the time is ripe, I shall be glad to visit the church or to write to them and ask for definite support.

From a copy of a letter written you by Mr. Pederson I note that you were not met by anyone when you landed. I suppose I am the guilty party due to the long time that it takes a letter to reach Alaska. I sincerely hope that you are established in your new home and that you feel the challenge even greater than you had anticipated. Pray your way through, is my advice.

I shall look forward to seeing you next month.

Cordially yours,

EBK:BH

ON BOARD S.S.

Queen Charlotte Sd
Jan 28,1940.

National Board of Missions,
156 Fifth Ave,New York.

Dear Dr.King:

We are in the midst of our trip from Seattle to Klawak. Thus far the voyage has been very smooth. We are enjoying our first introduction to Alaska.

In Seattle we were fortunate enough to have a friendly visit with the U.S.Commissioner of Fisheries, Mr.Allen, who gave us some "inside dope" about Prince of Wales Island and some of the future possibilities of our own field. We learned many things which we believe will be valuable in our work.

On the boat we have made the aquaintance of

young men from Craig. One is a general storekeeper and the other is a fishbuyer. They in turn have patiently explained to us many of the problems of the field and we are beginning to get a sketchy picture of the work that should be done.

There is little doubt that to do an effective work in this field one must prepare to stay until the job is done. It is a work that will demand a constant rebuilding of the field. Craig has undergone a transformation during the past seven years. A group of Oregon settlers have moved in with their whole economic and municipal system . They have established a "Church of Christ" which is very flourishing. This leaves the Presbyterian church with a small membership and this principally composed of older settlers and Indians. Craig is to be in the future a definitely white village.



Klawak has always been the home of the Thinglet Indians. It is their natural headquarters. In Seattle, The commissioner told us that the Government Indian Bureau hopes to soon buy up the private canneries in the town and to establish a directed cooperative cannery that shall be the economic hub for a future Indian resrvation with its headquarters at Klawack, and at which the Thinglets numbering about 5,000 will be concentrated in Southeastern Alaska. In the light of these developments it would appear that we must strengthen our work as much as possible in the field.

I have probably told you little that you do not already know concerning the possibility that lies for our work in Klawack. Yet too us it is not only very enlightening but A great challenge as well.

In Ketchikan we took to make the acquaintance of Donald Christiansen . The commissioner also gave us some letters of introduction to various members of his department who in turn will acquaint us with further facts as to the field.

We were very happy to make the acquaintance of Mr.Gould who certainly is a fine representative for our work here on the West Coast.

Everywhere we have gone throughout the country we have found a interest in Alaska that is lying dormant but will spring into activity if given an opportunity. There are young people everywhere who see in it our last frontier and with a chance would come to Alaska. Mrs. Whiteside and I do believe that our Board has not begun to touch the possibilities of support that it may have from the people of our Church. A campaign for Alaska would crystalize to an

ON BOARD S.S.



important degree this natural interest in our work. In relation to this I believe that if you were to present one of your share projects to the Third Presbyterian Church in Chicago you might win some additional financial support.

We will be learning and trusting that God will show to us the way in which we can best serve our Master in the field at Klawock. We will be looking forward to your trip in the latter part of the next month and we will feel disappointed if you find it impossible to visit the field of Craig and Klawock.

Cordially Yours,
Paul. E. Whiteside

Feb.
10th
1940

Rev. Mr. Paul E. Whiteside,
Klawock, Alaska

Dear Paul:

Your interesting letter of January 31st has been read by me with a great deal of interest.

I note your attitude about the awakening that has come to Klawock through the Salvation Army. I think you have assumed exactly the right attitude. You do everything in your power to gear into the revival. In the end you will gain by so doing. I am glad that you have used such wise judgment.

In the matter of the transportation to Craig, you are allowed $150 a year for travel expense. For the present anyway we shall have to let this amount be sufficient to take care of your travel.

I note what you have said about the manse at Craig. Please check it over the next time you are there and determine what the repairs would amount to in order to place it in a livable condition. If the repair item is not too large, it would be a wise thing to rent the property, I think.

Cordially yours,

EBK:BH

February 11, 1941

Rev. Mr. Paul E. Whiteside
Klawock, Alaska

Dear Whiteside:

Thank you for the good manuscript that we have received. I believe it is a story that well deserves the attention of our Presbyterian constituency in the States.

Cordially yours,

EBK:B

ALASKA

Klawock, Alaska.
Feb. 12, 1940.

National Board of Missions;
156 Fifth Avenue, N.Y.C.

Dear Dr. Kimg;

This is a belated report of the expense of the trip which you requested that we should give to you after we had arrived and been settled.

| | |
|---|---|
| Transportation for Mrs Whiteside from Chicago to Seattle. | 48.50 |
| Plane Service from Ketchikan to Klawock. | 20.00 |
| Baggage Excess and Freight. (Chicago To Klawock) | 35.00 |
| Books by Parcel Post. | 15.00 |
| Expence while in Seattle, moving of Baggage, taxi etc. | 4.00 |
| Clergy from Chicago to Omaha. | 5.00 |
| Meals, Tips, Pullman Berths. | 15.00 |
| Tips and minor expenses on Steamship. | 3.00 |
| Miscellanous Expenses.. | 4.50 |
| Total..... | 150.00 |

We tried to keep an accurate account of all expenses . In some cases we may have overcharged the account but in others we have undercharged it. We believe that the above figures are the approximate amounts which we have incurred in the transportation of ourselves, our equipment and belongings from Chicago to the field.

You suggested that there might be somee repairs on the house. There are no repairs on the house but last year the Water system was changed. Our pipe line while running parrallel to the city's new line has never been connected and it is an item which should be attended to. We are fortunate in having a spring under our Church and a cistern built by Rev. Wagoner when he was on this field thirty years ago. We are not connected to the main city line. With your permission we will have this attended to and report the expenditure to the Board office.

Everything is being smoothed out here on the fieldwork field. Next week we are going to Craig to begin to build up that field. Craig is a field that is hungry for leadership. Whether we can supply the need remains to be seen, but we have met with numerous people from Craig who seem to be eager for some one to help them. Craig appeals to us as a Church which might eventually come to the place where it might be self-supporting in part. There are a large number of white people in the town and it is in reality the center of the Fishing industry, here, on the West Coast. The transportation problem is still one which we will have to iron out.

The people have welcomed us with every indication of joy to our new work with them in this field. It is with a feeling of at-homeness that we are beginning to find our place. Yesterday there were 75 people for the Communion service. In the Evening at a reception given for us after the evening service there were 150 present. We are beginning to believe that there are many opportunities that are just waiting for an intelligent leadership.

We are looking forward to your visit this Month and we do hope that you will be able to visit our field and to see the possibilities that it does present for our Church.

Cordially Yours,

Paul. E. Whiteside

MAIL—January—April—July—October to Everett B. King, Secretary Unit of Work in Alaska

# QUARTERLY NEWS LETTER

From Paul.E.Whiteside

Church Klawock-Craig.

Date Report for Ist Quarter

NOTE—This quarterly news letter is to be written in addition to all other reports. Use it for reporting the outstanding experience or experiences during the past three months in your church.

It is raining outside, just like it has been doing since the first day we arrived. At first we hated it, now we don't give it a second thought. Our work occupies too much of our time for us to worry about a trivial thing as the weather. It is strange how a person reared in the dry climate of the Middle West can suddenly find themselves acclimated to the heavy rainfall of Southeastern Alaska. The rain and our relations to it are only examples of how our whole outlook has changed since we first became Alaskans.

These first three months have been new and full to us. We were reared in the typical easy life of the middle class American family. To-day we find ourselves on what has been picturesquely called ,'Our Last Frontier'. It still is as unconquered, in a religious sense, as since the first days of the missionarys.

The first problem that astounded us is the prevalence of witchcraft and superstition which enthralls our people. They listen avidly to every story that can be interpreted with a mysterious meaning. Our manse is considered haunted and we are constantly told that Ghosts walk aroung in the rooms at night-time. E ven white people staying here during the d summer-time swear that the place is haunted. People fear our home and shun it for it is the place of the Medicine man where the witches live. It seems inconceviable that a people who have been exposed to the teaching of Christ for nearly forty years still are gripped by such superstition.

A Native may be a fine man, a good Christian, but when he dies he is a creature of superstition. We attended the funeral of a baby of one of Elders and his wife, our Sunday School Superintendent. At the conclusion of the short service the mother began a weird Indian Chant that was

MAIL—January—April—July—October to Everett B. King, Secretary Unit of Work in Alaska

# QUARTERLY NEWS LETTER

From Paul.E.Whiteside

Church Klawock-Craig.

Date ~~Report for the First Quarter.~~

NOTE—This quarterly news letter is to be written in addition to all other reports. Use it for reporting the outstanding experience or experiences during the past three months in your church.

re-echoed by the children around the room. The Father brought out a baby's milk bottle full of milk and placed ~~in~~ the nipple in the dead child's mouth. The Baby must have plenty of food in the happy hunting grounds. The coffin was nailed shut accompanied by bloodcurdling chants that made the goose pimples stand out on your back. The Baby was taken to the cemetery but the Minister was asked not to accompany it. The Elder and his wife were both graduates of our School at Sitka and the Father had the advantage of some college education but they were still living in the midst of an age old superstition that refused to be broken.

The Easy immoral ity of our people is another problem that has us at times almost on the breaking point. The greatest problem we have to face is just such a one. Bob Peratovitch is the Leading Elder of our Church. He lost a very good wife a few years agoe and since then he seems to have lost his bearings.His leadership among his people is unquestioned. He controls indirectly the life of our church. If he were asked to retire from the Eldership his departure would mean the disruption of the Church and the end of the ministers ability to serve the people. Yet his present actions cannot be condoned by the Church. He lives with a woman not his wife and she has just given birth to a child for him. It is a problem that must be handled delicately for it involves the lives of not only Bob Peratovitch but of nearly four-Fifths of our congregation. We are frankly unable to say what to do. We can say this right and that is wrong. WE may survive as representatives of our principles but in the case shall we satisfy the spiritual needs of all those other people who will be affected? Shall we forgive Bob and go on teaching and training our people ignoring the problem? This problem sounds like a page from Dorthy Dix,

MAIL—January—April—July—October to Everett B. King, Secretary Unit of Work in Alaska

# QUARTERLY NEWS LETTER

From Paul.E.Whiteside

Church Klawock-Craig.

Date Report of First Quarter

NOTE—This quarterly news letter is to be written in addition to all other reports. Use it for reporting the outstanding experience or experiences during the past three months in your church.

but actually it is only indicative of a situation that acutely faces us in so much of our community life.

May 5, 1940

Rev. Mr. Paul E. Whiteside
Klawock, Alaska

Dear Paul:

Thank you for your interesting narrative describing the work in Klawock and Craig. I think you are getting a splendid grip on the situation, and I have confidence in your judgment and your ability, and believe that you will work out a definitely constructive program.

The ideal plan, of course, would be for Klawock and Craig both to be separate and independent fields. Suppose you give yourself to trying to bring that to pass. You will make a mistake to let the purpose be known, but in your own quiet heart you could go about working to the point in the hope that each of the fields would develop to a place where they could command leadership for themselves. That certainly is a goal out in front of you that you can work to.

I was interested in your educational program, and am sure that you will not miss the point in feeling that the people need teachers more than they need preachers. You follow that policy, and you will have great results.

Cordially yours,

EBK:E

Klawock,Alaska
May 3,1940.

Board of National Missions,
156 Fifth Avenue,New York.

Dear Dr.King;

Thank you for your letter of April 23rd.It has been generous of the Board to grant our request for aid to repair the Church at Craig and the manse at Klawock. We were making plans to begin work on both at once.

In fact,the work has already begun on the church at Craig. We have been busy repairing the roof and re-shingling it. It seems that Mr.Wagnon several years ago purchased the materials for reshingling part of the roof and paint for the exterior of the Church. The material was put away in the basement of the Church. We have unearthed it and it is being put to use. However,since the purchaseof the material the church has been so neglected that the interior lining of cello-tex has been ruined by the leaking of the roof.With your permission we will use the grant of $30 to purchase veneer board to reline the interior of the church. It is to be understood that the Church must match the amount with a similar amount in materials for the reclamation of the Church.We will go ahead with the work at once.

The manse at Klawock will require considerable repair on the inside but we can do that ourselves. The major bill will be that of material and not for labor. The great need in our town is for a library.We have been considering veneer-boarding one of the rooms and turning it into a small town library. We have so much dead space,that if the idea catches,it would be an excellent way to utilize it. It is possible of course that the desire of the people will be for a small library building,or that the basement of the school be used for this purpose,but it is a possible avenue of usefulness.

Mr.Hurst of the Juneau office dropped in by plane the other day. When he left Petrie had been appointed temporarily as Government Nurse for Klawock and Craig. This work will come at the time when our Church work is slackest during the Spring and Summer. It gives us an additional hold upon our people.

There is the gradual dropping off of attendance that is a characteristic of this field during the Summer time. We are going to try to maintain a Sunday service throughout the summer, but since it has been several years since this has been done we are not anticipating the greatest success.

Our work this summer will be one of preparation for the Fall. We believe that with so many of our people out Fishing, others Canning, and some gardening there will be little we can do other than show our interest in their activity. We are therefore going to place our major emphasis upon the repair work on the two Churches and manses in order that when the time is ripe we can swing into as full a program as its may be possible to carry.

W. mentioned a little while ago our desire to have a small library. The Government matches the amounts of money invested in librarys in the territory by 2-1. How could we advertise to our people in the States that we would appreciate any Juvenile, or older books of Fiction and non-fiction, that they could donate to such a project? If we could have our own library we could fill many hours that are now wasted by our people. A library controlled by our Church would be able to mould in thought many of the ideals of our people. We could control a censorship that would eliminate so much of the trash that is now called literature.

A second great need for the West coast is for an adequate education of our people along Christian lines. A small weekly or bi-monthly newspaper might aid to dispell some of the ignorance that prevails. The same problem that prevails among us in this field is true of other fields. A small newspaper would do more to educate our people to a true understanding of the Christian religion than any other factor. We are willing to run such a venture if we can get the equipment. It should be possible to get a small used press and type for a limited output and investment.

The situation on the West-Coast has its own unique problems. The first of these is to prove to the people whom you serve that you are to be trusted and that you understand their problems. Mr. Peterson tells me that you wrote to him telling him that no minister engaged in commercial Fishing would

relieve aid from the Board next year. How our people look upon Trolling not only as a business but as a sport. They want their minister to be able to do as they do. There isn't a penny in the business for me. I have already invested money in a boat that when I leave this field will become the property of the Board. I have no interest in making a penny for myself in fishing but if I am to speak to the people and to share with them their thoughts I cannot do it without having done their work with them. However, if you feel it best that I should not go Trolling I will not.

Cordially Yours,
Paul Whiteside

April 23, 1940

Rev. Mr. Paul E. Whiteside
Klawock, Alaska

Dear Mr. Whiteside:

The $30.00 that has been requested for paint and shingles for the church at Craig is at your disposal. If you will see to it that the shingles and paint are bought and submit the bill, I will be glad to have it paid in full.

I wish also that you would take care of whatever items of repair are necessary on the Klawock manse, and let me have that bill before the end of the summer.

It was good to see you and be with you at Presbytery.

Cordially yours,

EBK:E

Klawock, Alaska.
May 4, 1940

Board of National Missions
156 Ff th Ave.
New York City, N.Y.

Dear Dr. King:

You sent us to this field to discover its needs, and to help solve them. We have arrived at this conclusion, which we believe to be a sound solution to the problems of this field. You are now investing approximately $1800 in the maintenance of the two churches of Craig and Klawock. They are both weak and undernourished in spite of every attempt that you are now making to solve their problems. We believe that you can more adequately serve this field by stationing two men. Each of the churches needs its minister and is prepared to support him at least morally. Klawock has in the past supported a man whom they did not particularly like. Craig has offered in past times to help support a man. You can solve their problems by stationing a lay worker in each field. If you pay them $75.00 a month the year around, you will still be only expending the ammount you are now investing inthe field. Your problems will be solved if you place a white lay worker in Klawock, and a native man in Craig. The people in both communities find it impossible to support a man with a summer program. Past experiences have proven that they simply will not respond.

The practical question is, "How feasible is the plan?" In Klawock a lay worker served with success for nine years. Craig has asked at various times that they be given lay worker George Betts. The situation can be solved in this way with no extra expenditure by the Board, and to the advantage of a full time program in each place.

This is our suggested solution to this problem which has bothered the Board secretary for many years. We have no desire to pick up and leave, but we are thinking of the field in terms of that which we believe is best.

Cordially yours,
Paul. E. Whiteside.

May 14, 1940

Rev. Mr. Paul E. Whiteside
Klawock, Alaska

Dear Paul:

Thank you for your interesting letters. First of all, let me say it will be perfectly all right for you to use $30.00 toward the purchasing of the veneer board to reline the interior of the church. Enclosed is a check for that amount. I do not think it will be necessary for you to expend the $100.00 that have been allotted for the Klawock manse repairs. I wish you would give me a fair estimate and let me have it, so that I can govern myself accordingly.

I am interested in what you say about the juvenile library, and am going to see what can be done. I am also interested in the matter of the press. We will take that up too.

Your suggestions about the fields sound reasonable, and I suppose in the course of time it will be necessary for us to do the thing that you have suggested, that is, to place a lay worker at Craig and one at Klawock. You said in your letter that we ought to have a white lay worker in Klawock, and a native worker in Craig. I wonder if you did not mean just the reverse. It seems to me that I remember that Craig had more whites than Klawock. Perhaps you are right. Let me know about this.

George Betts has been already assigned and he will not be available. Who else do you think would be acceptable to the people in Klowack?

Cordially yours,

EBK:E
enc.

Klawock, Alaska.
May 14, 1940.

Board of National Missions,
156 Fifth Avenue, N.Y.C.

Dear Dr. King;

I am enclosing a bill for reapirs on the Klawock manse. This bill was incurred in 1938. It has been in the office records for some time and the manager, Mr. Lucier, is anxious to clear it up.

We are also enclosing a short Quarterly News Letter as you requested. It contains data which we have not yet submitted through the ordinary report each month.

We are expectantly awaiting the arrival of several students from the College of the Ozarks who expect to spend the summer with us. They were started in an immigration wave by Mr. Kaiper and are the remnants of the attempt.

We do not plan on attending the young peoples conference in Sitka. We do not dare leave the field. Our trip to Presbytery resulted in a down turn that we have only now been able to stem and return to a Normal standing. We do not feel that it is wise to leave for this Spring.

The Second problem decribed within the news letter is a puzzling one and very acute. The present relationship of the divided town and Church makes the solution and even more difficult one. We are frankly very puzzeled as to the best course to pursue.

Andrew Wannamaker, a former lay worker in this field is now living in Klawock. He has been a successful worker and while having made his mistakes is probably as good a lay-worker as any we have ever had. He it was who first organized the Church of Craig and brought it from a membership of six members to over forty in one year. He was responsible for the building of th Church in Craig and the good work that was orginally begun there. He has made sacrifices for his people that show his devotion. He has at times in his work sold two homes ~~he has had~~ in order to carry on as a lay-worker.

Mr.Wannamker is about 50 years of age and very active. He is not liked by several of the older men in the Presbytery, but he is unquestionably a man who would could still do a good work for us in the Lay workers field. We feel that he would be a good man to put in Craig for a few years. He is the type of man who either is liked and goes well or is disliked and does not go so well. Yet his past interest and success in the Craig field seems to indicate him as a practical choice. In the meantime we are certainly going to use him in Klawock where he spent six years of the most constructive work that has ever been done on this field.

We do hope that you will be able to weather the storms of the General Assembly and then get a good rest for a few weeks.

Cordially,
Paul Whiteside.

Narrative Description of the work
in the field of
Klawock-Craig.

The work of this field has been in the characteristic Alaskan spring mood. We have been trying various methods of trying to keep the interest and enthusiasm of our people alive in church work. Our activities have been forced down to their minimum, of preaching services and informal Pastoral visitations.

It is our observation that religion to our people is necessarily a leisure-time activity. Our people are eager to attend church services and to do Church work during those parts of the year when they are not busy with too heavy a work schedule. Any religious program that would serve the needs of our people here on the West-Coast must be built on that foundation. We must so intensify our program during the winter months as to carry over into the lives of our people during the Summer months.

We are afraid to leave our field for the summer conference for we fear that to do so would mean the automatic cessation of Church work for the summer. Our trip to Presbytery was followed by a slump in attendance that we are only now beginning to recover from. We must be present here or we lose our work.

There are times when we grow very discouraged and feel that we are not achieving the ends in view. Then, suddenly there will be a sudden veering of the head wind we are facing and we will feel it pushing us rather than us bucking it. A youn man sneers and shows a contemptible silence to all our attempts to be friendly and then suddenly he loosens up and we have him as a friend burdened with trouble pouring it all out to us. We think that our work with Young people is getting no where and then we find a Church full. These little unexpected surprises leave us out of breath at times and unable to be quite sure where we stand or how we are progressing.

There have been hours spent in the past few weeks in working on the Craig property. It has seen the roof reshingled and the leaks stopped. The manse has been painted and repair work is being done on it. If all is accomplished that is planned the property at Craig should be in the very best of shape before next fall. A similar program will be tried on the manse at Klawock.

Our policy now is to act as a stablizing element in the life of our people during the months that lie ahead of us. We will try to have Church every Sunday. There will be Sundays when few people will come, but to hear the bell and to know that there is Church will hold many a person who might lose control of himself during these months.

Our one hope is that we may learn the Art of graceful living. There are so many mistakes that we unconsciously make. We do not understand all the problems of our people and we make blunders that hurt the work. We try to correct these but it is very hard for many of our people to forget when we make a mistake. We must be so careful and continually on our guard.

Klawock,Alaska
May 23,1940.

National Board of Missions,
156 Fifth Avenue,N.Y.C.

attached

Dear Dr.King;

Thank you for your letter of May 14th. We do appreciate your interest and the help that you have been able to give us on the Craig Church property. We will send you a itemized bill from the local merchant when the work is complete. We will also include a report as to what expenditures we believe should be made on the Klawock manse.

We see things a little more clearly here in the field then we did a couple of months ago. There were certain half-truths that first captured our fancies but which appear in the light of experience to resolve into definite patterns.

The field of Craig possesses a population of almost 600. It will probably grow to a maximum of 800. The white population and the native population is about equally divided. There is a racial distinction that makes itself felt. The Indian officer of the town council got all the raps in a recent town rumpus. The white people look with a feeling of superiority upon the native. The attitude is ,"The natives came here because this is a tough town and they could raise whoopee." This is only partly true. The native population is tough but it is because it has no chance for a decent outlet.The white population lives on one side of the town and the native on the other si de. The whites have their own church and the native,while not excluded,is made to feel unwelcome. The white people have told us that they can do nothing with the native problem,that they believe that our Church is in the position to take care of the situation. When you add to the picture a group of ambitious young people from the ages of 10-25 you have th complete story. The time is ripe for us to send in a lay worker. A white man would be best but since the resources are limited we must do the next best thing. In our previous correspondence we suggested Andrew Wannamker. We believe that he is the native who could best handle the problem.

the main difficulty with Wannamker is that he is a Thinglet and there are Hydas AND THINGLETS in the congregation. This might cause a little tribal friction but since all of our lay workers are Thinglets we cannot imptove that relationship.

The field at Klawock has likewise undergone a transformation in our eyes. It is organized and ready to go. These people distrust any other native leader. The only man they will listen to as a minister is a white man. It is not a matter of how much the man knows,or how well trained he may be. The point is that h he must be a white man who will go along with the community living in it and representing the cause of Christ. He must be interested in Young People and in Music. He must be honest and to be trusted. The man we suggest for the field is Young from Juneau. Young spent a summer here with Kaiper. In that time he got to know the people, the needs of the field and won the friendship of many of the people. He would prove acceptable and possessing the necessary background fit into the field nicely. In addition to these things he wants to come to Klawock. He was formerly suggested for this field by members of the National Missions committee. We believe that he is a logical choice.

We believe that for the lay workers to do their most effective work these things should be considered in assigning them to the field.As living conditions are high on the West Coast it would be best if they were paid $75 a month. The term of service to cover the work effectively would best be from 9 to 11 months. If these men were assigned for a minimum of three years they could formulate a program and be given a fair opportunity to see what they do. They would also feel more secure and willing to throw themselves into the work.It would aid the program and prove a good transition if these men were quietly and informally adjusted to the field before the minister left.

We are convinced that these two churches can be two of the strongest native churches that we have in the Presbytery.In order to become this they will have to be put on a firm basis.Each field is a full-time job. In each there are untold possibilities. The time is ripe to build upon what we have here. We can do the work to the limit of our capacities and yet come short of the program we feel should be initiated in these fields. It would be foolish to

put anyone except the best of layworkers with vision and eagerness to do the work in these fields. We believe that we have presented a program that will work if it is tried.

There would be no better time to initiate this program than this fall. The Presbytery is in a state of flux and change. It seems to us that it could be done more easily at this time than any other. We don't want you to feel that we are rabbits trying to dive from one hole into another. Our chief and only desire is to see the churches in Alaska reach their peak of e ffectiveness. We are but instruments to be used in the way that will best accomplish this purpose.

Cordially Yours,
Paul Whiteside.

Klawock,Alaska.
May 30,1940.

Board of National Missions,
156 Fifth Avenue.N.Y.City.

Dear Dr.King;

We are sure that you are aquainted with the daily cartoon entitled, "Out our Way". One of the chief characters of that cartoon strip is called 'Worry Wart'. We do hopethat you do not come to the place where you will find it necessary to place us in such a category. If at any time you feel that it would be better if we did not pester you so much than just drop us a hint.

Th The rattle of British and German propaganda over a short wave radio disturbs our thought very little. We will try to pass on a few ideas that have come popping into our minds during the past few days.

The problem of layworkers and their position in our church work is a fundamental one. You doubtless observed that the majority of these lay-workers,while being very good men are inadequately prepared for their work. They are representative of a class of men graduated from our Sitka school of twenty-five years ago. They represent an older phase of our native life that is rapidly passing. The younger native element isnot understood by the older class of layworkers and vice versa. Our need is for a new class crop of layworkers who fit into this transitional phase through which we are now passing. We need young men who have a vision of the creat ive presentation of our Christianity. These men must use more modern methods if they are to capture and to hold the native youth that is becoming an increasing factor in our village life.

We formerly chose young men who seemed to possess leadership from our villages and made them lay-workers. These men did not have the necessary training. To-day we have those men as our lay-workers. We must recognize that this method while being a good one requires of us to-day more than merely the selection of such individuals. The selection of such leaders has been a task we have failed to comprehend in recent years. The selection

to-day must go a step further for it requires that our church train young men for definite work along this line. The work of the lay-worker must come to be considered as a career.Its position must be magnified in the eye of the native church.

How can we accomplish this? First,we suggest that our ministers be urged to cultivate natural leaders in our villages and to convince them of the possibilities inthis line of work. Second,we suggest that a lay-worker so selected be put as a special student in one of our Seminaries or Schools of Religious Education for a period of training. The item of expense is always a problem. This might be overcome in part if the lay-worker were put in one of our Schools that is located near a large group of our churches. The National Missions might arrange for the itenerary of such a student to all of these churches. This plan would have a two-fold result. It would first of all be a publicity feature for our work to have a native telling the Church of the actual conditions which we face. The second result would be that the lay-worker could in this manner defray a large share of the actual expense he would incurr. We have several Seminaries that are admirably located for such a plan.

The second problem is one that is closely allied to this first one. You are on the spot every time that you send a man to your Alaskan field. You are forced to ask whether you have made the right selection. The man you send is on the spot. Will he fit into the situation? It is a problem that you will face for years in the search of re-placements for your working staff.

When we were attending school we were very much interested in a plan was attempted by McCormick and the Board of Foreign Missions. The plan unfortunately was never carried through. It captured the imagination of some of the most promising men that we had in the school. Two men were to be sent to the Mission fields in Africa for a period of one year. Transportation, living expenses on the field and a small monthly salary totaled about $1000. We had men who were eager for such an opportunity.

The same idea might be worked out in our Alaskan field on a slightly different basis. We have certain spots on our field thatneed lay-workers who are white. We lack such men. The problem of Kake is an example. Kake is showing progress and passing rapidly into a changing phase in its community life. We need a white man in Kake during the next year. The various public works to be constructed this next year include a breakwater,hospital,School, telephone cable,a new road with Real eststе developments. These new changes will make Kake during the next year a booming place. These things to-gether wi with the building of a basement for our Kake church require a strong man. Next year will be a boom year for Kake. The situation is one that would test the metal of any man that you might send to the field. It would be an admirable testing ground for a neophyte who might later replace a retiring member of our Alaskan staff.

How can we finance such a plan? It will cost approximately $1000. Here is the underlying reason that has caused us to think of its possible solution. It all ties up with our own immediate situation in Craig and Klawock. In a former letter we suggested that two lay-workers of the highest type should be put in this double field. The people of Kake and Klawock are closely related. Their problems are very similar. The people of Kake have told us what they want and they have done so without any enquiry upon our part. You can put two white lay-workers in the fields of Klawock and Kake on a 12 month basis for the $1800 you now expend on the Klawock-Craig field. Last year you expended about $520 on the Kake field in Salary. For the sum of $675 you can place a man on the Craig field for nine months. This means an addition to your total budget of $155 a year to serve the three churches of Craig,Klawock,and Kake. It would enable you to carry out out the plan we suggest in testing your future workers before appointing them as ministers. It would place the necessary men that you would need in the field and it would strengthen your position with the Seminaries and the Church as a whole for the men who went through Seminary would never forget what you were doing.The whole church would in time become more Alaska conscious.

We suggest that such a plan for the Church at Kake of a young married Seminary student serving as an interne would be a fine stimulus for the Church and for the worker. We would suggest that you take such a man after either his first or second year in Seminary. It would be best if he were married in order that he could meet the actual conditions of the field. The term would best cover the entire yearin order that the student would get the right perspective of his work. Our limited observation would suggest that the period cover from the first of September until the first of the following September.

In the past few months you have met many young men in the country's Seminaries. You may have some in mind. If you do not we have a suggestion. We are plugging to get this man a job but he is a good choice. In our work in Chicago with young people we were intimately aquainted with a host of Seminary students and their prospective wives.When we think of them we always think of one couple that made a good combination.We think of them not only because we were friends but because they are typical of the type of man you want in your Alaskan work.The young man is a second-year man in McCormick. His wife to-be this summer is a graduate of the Presbyterian Hospital for Nurses. His name is Dick Palmer. I will not sing his praises you can get all the dadta you want from Thompson in Seattle. Palmer has worked for him and he will be able to give you to straight dope.He is a good National Missions man. The last we heard of these two was that they would be living in Seattle th is summer, This puts them in a convenient location for the Board to obtain them without the burden of transportation being tooexcessive.

We do not know what the future may hold for our National policies or what may be the present program of our Board of National Missions in the case of an emergency and the decreasing budget it may be forced to operate with. In thinking of this we want to suggest no plan that may prove to be cumbersome or impractical in the changing conditions. These suggestions are ideas that have come to us as we have thought of the conditions that challenge our Alaskan Churches. They are only suggestions. You alone will be able to

tell whether or not they are practical. Our only ideal is to aid you in strengthening and increasing the effectiveness of our Churches.

Cordially Yours,
Paul.Whiteside.

June 12, 1940

AIRMAIL

Rev. Mr. Paul E. Whiteside
Klawock, Alaska

Dear Mr. Whiteside:

I appreciate thoroughly your interest in the work and you will have no cause ever to feel that you are one of the worry worts. Although it may not be possible to carry out some of the plans you suggest, I appreciate receiving the information from the field.

In case it is possible for us to work out some plan to place lay workers at Craig and Klawock, would it be your intention and desire to be transferred to some other field in Alaska?

Cordially yours,

EBK:DH

ALASKA

Klawock,Alaska.
June 4,1940.

Board of National Missions;
156 Fifth Avenue.N.Y.City.

Dear Dr.King;

Thank you for your letter of May 29th. We have taken the steps you have suggested. We consulted with Mr.and Mrs.Wannamaker as to their serving in the Craig field. They have accepted the appointment upon the basis which you have outlined.

We know that you would have no qualms about their appointment if you could see the happiness that has come to them. They had almost come to the place where they had given up hopes of ever again serving in the capacities of lay-workers. If they fail to solve the Craig problem it will not be because they will not have put their hearts, and best efforts into the attempt.

The work at Craig has its own peculair nature. We are attracting a good group of teen-age young people. The attendance has been very good for this time of the year. During the past two weeks we have been averaging 33,a average that is higher than Klawock. It may take a nosedive as the summer progresses, but we are very encouraged over the response to our efforts. We will begin to work in Mr.Wannamker with a sermon on Children's day, and have his assistance in the services at other times during the summer. This should break the ice and identify him with the work from which he has been separated for several years.

The one possibility of failure in the Craig field with Mr. Wannamker, is that he is the Thinglet native and many of the natives are Hydas. Their is a racial antagonism that he will have to overcome; but he has a kind,genial nature that is a good shock absorber. We believe that he will be able to overcome this nat ural handicap.

The Craig manse is in a good state of repair for we have just completed work on it. We are still doing work on the Craig church. We will try to get it in shape for the work this fall.Thank you for the check for Luciers.

Cordially. Paul Whiteside.

May 29, 1940

AIRMAIL

ALASKA

Rev. Mr. Paul E. Whiteside
Klawock, Alaska

Dear Mr. Whiteside:

I am very much interested in what you have said about the native worker, Mr. Andrew Wannamaker. However, I am confused in my mind about whether or not he should be placed in Klawock or in Craig. As I wrote to you in one of my other letters, I had the impression that a native worker would best serve Klawock and a white worker would best serve Craig. In your letter of May 14 you very definitely state that Mr. Wannamaker would best serve Craig. I hope you will clear my mind and get me straight.

Please talk with Mr. Wannamaker and see whether or not he would be satisfied in serving one of these fields as a worker beginning October or in the fall for the regular period of eight months. You can guarantee him $500 for the eight months and tell him it is our hope that the amount will be $600 for this period.

If we can make arrangements with Mr. Wannamaker to serve one of these fields and then send another man to the other field, we can and will transfer you people to one of the other churches in Alaska. Please take care of this for me immediately and answer by airmail.

Cordially yours,

EBK:DH

P.S.
We enclose check in the amount of $5.35 drawn to the order of Luciers Store in payment of their bill dated October 15, 1938.

June 15, 1940

AIRMAIL

Rev. Mr. Paul E. Whiteside
Klawock, Alaska

Dear Mr. Whiteside:

I have your letter of June 4 in which you state you have definitely made arrangements with Mr. Wannamaker to serve at Craig. I think you have been a little premature in committing yourself this early in the game. You will note in my letter of May 29 I asked you to talk with Mr. Wannamaker and determine whether or not it would be possible to make the arrangements. I hope you have not committed yourself to the extent that we can not make a change if a change is thought necessary.

Please let me know what you think of Mr. William Youngs, the lay worker at Juneau. Do you feel he could answer the need there in Klawock?

Also, please let me know where you would like to be transferred in Alaska.

Cordially yours,

EBK:DH

ALASKA

Klawock,Alaska
June 13,1940

Board of National Missions,
156 Fifth Avenue.N.Y.City.

Dear Dr.King;

I am confronted with a spectre that continues to say to me."Paul,you had better keep your mouth shut or you will put your foot in it."Yet, curiously,although forwarned,I continue to hand out the patter of youthful observations on the needs of our Alaskan work from an immature background of experience.

It is our feeling that the work has fallen into a rut. We have been trying to hold our own,rather than to progress. Natives come to us and say, " The more you cuff us the betterw we will like you. Why don't you ministers wake up!" This is a characteristic reaction of some ~~of-other~~-natives who are not classed as Christians.The general reaction is that we have not been aggressive enough in our program as a Church during the past twenty years.

One reason for our failure is that as leaders the ministers have willingly or unwillingly drawn a color line of predjudice. Our native people are very sensitive and prone to misinterpret some of our actions. Unfortunately in some cases we have been placed in a very bad light by some questionable stands in our program.

The whole situation of the lay-worker is a problem that we believe should be carefully reviewed. It is a sore spot among our native people. It was not so long ago that this Presbytery refused a lay-worker the priviledge of studying correspondence work from Biblical Institued. It is a problem that was dismissed by the Presbytery as settled,but the native church has never quite forgotten that act. It has never seemed to them to be fair to take such a step.It is such little acts that have won a mistrust of our motives and activities among the people whom we are trying to serve. Our loss of native leadership and the discouragement that seems to have come to the native church were pretty well simultaneous. It began when we failed to recognize the need of training our native leaders and a

subsequent merit and reward system that was tried and rejected after a sort period. Native men said,"What is the use? Why should we give up the comparative security of village life to enter into a work that, while good, will offer us no future?" Our church made a mistake when it failed to recognize the effects that would be reflected among our people when we took so much 'push and initiative' out of our system.

We suggest that a future program of the lay worker would include these elements. We may as well face these facts that there will always be, ~~First~~, some native leaders who will for one reason or another never aquire a formal education beyond High School. These men will should be our leaders among the smaller villages. In a pioneer church we must adapt our program to meet this lay-workers needs. We suggest that a program of the future would include an annual fall lay-workers conference of training and inspiration The program would include a recognition of the increased valuation of leadership by the studying of correspondence courses designed by the Board, and the Presbytery, and the hope of licensure and ordination for men who have proved themselves. It would take into account the economic security of the worker, and would start with a low basic salary, and with the mans progress would provide for a sliding scale of salaries, and the institution of the Pension system as provided for in our pension system. These things would all bring to our work the type of native leader who to-day refuses to enter the work.

Our native men are good men, but they are not in the transitional pattern we need for the future church. The church of Craig is a case in point. The church people are willing to back the native lay-worker Wannamker. They are frank in saying that they do not feel that he can ever go beyond a certain stage in the building of their church. He can go so far and then his limitations of training and background will make it necessary that he be replaced with a man who can meet the new situation. We have never met anyone who felt that it would be advisable to keep Mr. Wannamaker more than one or two years at Craig. The work that he can best do is to make

our native people conscious of their church. When he has done that it will be time to have a white-lay worker or a minister to be stationed there on the field. Yet, there is no question of the man's sincerity or earnest Christian zeal to do what he can in the field.

The program we have suggested of lay-leadership for the churches of Craig, Klawock and Kake will depend for its success upon the General missionary that you will put into the field. We do hope that he is a man of experience and power, for the problem of putting a shot into the arm of our churches here in Southeastern Alaska is going to take a real man. There is no question that the native people are looking for just such a leader to inspire them and to call them to Christian living. They are ready and waiting. We believe that the future looks more promising than at any time in the history of our Church.

Cordially Yours,
Paul Whiteside.

P.S. I am sending you receipts for the checks you sent me of the bill repairs. We have just recieved copies of the Rodchester Paper concerning the General Assembly. We rather suspect that your wish or the Board are behind them. We thank you very much and to say that you hit the nail on the head in your address at the Assembly in relation to Youth. That is the very problem that faces the churches of Alaska. In the past two days I have talked with at least three young men who have been at one time or another candidates for the ministry. Every one of them was a a native but everyone became discouraged with the past policy of our Board and gave up the ghost.

Khawock, Alaska
June 17, 1940.

Board of National Missions,
156 Fifth Ave, N.Y.City,

Dear Dr. King;

Thank you for your letters of June 12th and 13th. We know that you will want an immediate answer to your questions.

We are sorry that we conveyed the wrong impression in the Craig matter. It is thoroughly understood by Mr. Wannamker that any appointments are entirely in your hands and that we have only offered to him a suggestion. Mr. Wannamaker has expressed himself as willing to serve in Craig or in any field that you might wish to appoint him.

This Craig problem we feel must have a solution. The people are unquestionably tired of the past attitude of our Board. They have grown dogmatic in their demands. Recently they threatened to sell out the property which they own and to have the Episcopalian Church come in. We are so concerened over this part of our work that we would be willing to tackle the Craig work alone with a reduced salary in that field to try to solve the problem and to get that field on its feet.

We believe that these two churches present a challenge that we cannot see go unanswered. It is ae challenege which we believe that we as a Church can never answer until we have two men in the field.

We love the work here and we love the people. We do not wish to leave We are not in this work for promotion or what we can get out of it. We are in this work to do what we can to build.

Mr. Young would we believe be acceptable to either of the Churches of Klawock or of Craig. Mr. Wannamaker would be willing to serve any of our smaller churches. There is a definite place for him for the next few years.

We will go any place or to any job that you would want us to go. If you should feel that it is wisest to retain the present status of the field we will be glad to stay here., or we would be glad to serve in

Craig or Klawock. We want the work to go ahead and you alone can decide how you will want it to be done.

Cordially,
Paul Whiteside

Klawock,Alaska.
June 19,1940.

Board of National Missions,
156 Fifth ave,N.Y.C.

Dear Dr.King;
The weakly gossip sheet has arrived.

Our church in Alaska is forced to contend with a numerous group of free-lance religious organizations. We ordinarily dismiss them and let them die a natural death. There is one group which I believe we would do well to watch in the future. They have their head quarters in Los Angeles and have the title the First Christian Church. It is a small organization of only a few churches imbued with a communistic form of government and spirit. They have one of their few mission stations at Craig. It has a white membership of about 100 members. They have now turned their attention to the Alaskan problem. They seem to have a great deal of money back of them and are using it strategically. They singled out a young Presbyterian native who has been attending College in states and offered to him a scholarship to finish College and two years of Seminary training after college,to-gether with a promise of $150 a month and traveling expenses if he would return to work among his native people. They seem to be carefully launching themselves upon just such a program and we would do well to keep an eye on them in the future.

We are losing many of our young people in the gap that follows their ~~college~~ High School training period. Is there not some way in which we can manage to make relations with some Presbyterian College where we can have a continuation of training for our young people on a basis that they can afford financially? We could have many more leaders if we could bridege that gap.

Mr.Wannamaker spoke at Craig Sunday night to a very good attendance. He made a very fine talk and was received cordially by the people.He has his enemas being a Thinglet and they Hydas

his enemies being a Thinglet among the Hydas but all in all they still consider him the best of the present crop of lay-workers. They would much prefer a trained man but they would gladly receive Wannamaker if you should find it impossible to put a trained man into this work.

We mentioned in the letter Monday that our affections are very much bound up with the people here. It would be really hard for us to leave them. We have helped bring in their babies watched and prayed over them when sick and buired them when dead. In the short time we have been with them we have found so much we could love in them that it would be hard to leave them. Yet, if this problem can be settled with two good lay-workers we are ready to be transferred.

In your last two letters you have asked where we would like to go. We have no choide in the matter. We do understand that Bingle would like to come South into this Presbytery from Matanuska, and that there is a possibility that Wrangell may be vacated this fall, and of course their is Ketchikan that will be filled. We would be happy to be transferred to any of these fields or to any other that you might think we could serve effectively.

You are probably all ready receiving applications for work on the new Princeton. We have an elder Roy Peratovitch, whom you met on your trip through here, who is interested in applying for the Captaincy. He is a good sober young man of about 30 with a background of some college and fine leadership in the town of Klawock. He worked with Swanson on the Princeton. He will probably be writing to you about the possibilities.

Cordially Yours,
Paul Whiteside

July 5, 1940

AIRMAIL

Rev. Paul E. Whiteside
Klawock, Alaska

Dear Paul:

You are not sticking your neck out. Your suggestions about the work in Alaska are always most welcome. I think you are right about our lay workers: they need training and help. I have been planning such a conference as you mentioned in your letter of June 13.

How would you like to go to Kake? From all reports, this field needs such a type of leadership as you can give. If we work out the plan to man Craig and Klawock, tell me what you think about going to Kake.

Cordially yours,

EBK:DH

ALASKA

Dear Paul,

You are not sticking your neck out - your suggestions about the work in Alaska are always most welcome -

I think you are right about our lay-workers - They need training and help - I have been planning such a conference as you mentioned - ~ L 13

How would you like to go to Kake? From all reports, this field needs such a type of leadership as you can give - If we work out the plan to man Craig & Klawock, tell me what you think about going

to Kake?

Cordially,

Narrative Report

Sent in by George Betts 7/6/40

This month started out gloomily. We wanted to go to the Young People's conference at Sitka and decided that we should stay with the field instead The following Sunday we had a small turn-out and that took the starch out of us for we were sure that our summer slump had come.

Then the sun started to shine again. It has been our most active month since we came to the field. We are proud of the turnout at this time of the year on the part of our people in both Craig and Klawock. Craig has done better in attendance then at any other time since we have been on the field. We believe that the church has begun to wake up. Klawock has done well on Sundays and the other occasions have been gala days. We had four funerals this past month. We estimate that nearly 500 people attended them with special delegates and the band playing at everyone of them.

The strike has been a blow to our people in many ways. We estimate that it has cost them each an average of $150. That is a large chunk out of the small income on which they would subsist during the winter months. The town has been forced to revert to other methods of yesterday in order to make enough money for the future. This week we will be moving out to the trolling camp of Hole-In-the*Wall for services.We must keep our people in the best of spirit or they will be trying to bring prohibition by drinking the country dry.

The return of our young people from school has been a very happy one for us. We feel that there is a future to all of the work that is being done when we see them with us again. They were in charge of the Sunday Services and certainly have shown themselves to be well-trained. If we can manage to stop the gap that is so common then we will be happy. We feel that many of our young people when they have been away a while never again fit into the scheme of things when they return to their native villages. It is a tragic condition when this is the case. We are trying to evolve a summer program that will prove a bridge over the gap and retain the young blood that should be stimulating our churches.

We have not had a Bible School this Spring. We have felt that the children were too much interested in playing. We are planning to have a Bibble School early this fall so that the training and inspiration will carry over into the Sunday-School this next year and may be continued in a Weekly Bible Hour in the Government School. In this way we hope to conserve and to intensify the results of the work.

Paul E. Whiteside

Klawock, Alaska
July 9,1940.

Board of National Missions,
156 Fifth Ave.N. Y.C.

Dear Dr.King;

Thank you for your letter of July 5th. We will try to be as consistent as possible in our suggestions although we feel at times that you must be dizzy from following us around the mental corners.

WE have been listening to the opinions of our fellow missionaries in regard to this Craig-Klawock problem. They have divided opinions as to where the emphasis should be placed in this field,but they all seem to add up to about the same general idea. It is that we need two men in the field and that they should be preferably white workers. It is also felt that at least one of these men should be an ordained man to administer the Sacraments and conduct the other necessary functions that are the special funstions of an ordained man.

You nor I wish to antagonize the men who are working in the field. WE all of us want to work to-gether in the spirit of fullest co-operation. WE must recognize that there is a sound basis to their reasoning in relation to this problem. WE believe that Craig has an excellent chance of being built up to a strong native church. It's faithfulness and responsiveness to a summer program has been unusally good. Mrs.Whiteside and I love those people. Their responsiveness makes it a delight to work with them,but we feel that as a church it should earn the right to an ordained man. It must prove its desire to have an ordained man. WE suggest that you put Lay-worker Young in Craig and leave us in Klawock. The two us should be able to bring Craig up during the next year to its full potential strength. This would leave Mrs.Whiteside and myself free to rebuild the church at Klawock. WE are slowly getting a grip on the native people here and given time we are

sure that the notoriety of our people will be forgotten. Klawock is no Kindergartem.

Our reaction to your suggestion of a possible shift of our work to Kake leaves us feeling that Kake offers no greater challenge for building than does either of the field s in which we are now working. It will unquestionably be a Boom period this next year, but the opportunities at Kake are no more than those to be found in Craig. Our suggestion is, that while we need a white man at Kake, that the people there would still receive a native lay-worker of the caliber of Andrew Wannamker. We are told that on three different occasions the Church of Kake asked for Wannamker as a worker to be sent to them. It is a distinctly native Thinglet Church and a situation different from the Mixed population of Craig, and the rapidly mixing population of Klawock. Wannamker is by trade a Carpenter and he would be the type of man needed to serve in the building of a Church basement and giving a high brand of leadership. He seems to us to fit the picture pretty well.

This does not mean that we would not go to Kake if you felt that were best but we offer this suggestion as a possible solution to a problem that all of us Missionaries are thinking about from different angles and one that will satisfy both the people in the Churches and their spiritual advisors and leaders.

Cordially Yours,
Paul. E. Whiteside

Dear Paul!

Thanks for your good words — you are in I know my heart and until word comes changing the relation — you continue to give all you have —

I hope we will do only what the Lord wants done — Pray for me —

Cordially,

Paul E. Whiteside
July 15, 1940.

Narrative Report of the Craig-Klawock Field.

WE have been undergoing the natural adjustment to an evolving summer program for our churches. The conditions which we face are unique when compared to those of past experiences. Our people are all busy trying to make their stake for the winter months that lie ahead. They have little leisure time for religious work, and then they are too tired to appreciate much that we may offer to them.

WE have concentrated the major part of our work this summer upon the young people. In Klawock we have a fine boys club that meets each week, and that turns out one hundred percent to Sunday School on Sunday. In Craig we have a Girls Club with an attendance of about 12 each week. In addition to these weekly activities we have had social events for our students who have returned from school. It has been our hope that we could bridge that gap of uncertainty that too many of our young people have when they return to their homes from insitutional life.

This next week the canning Season will open for our people. We do not know how much of a program it will be practical to attempt to carry during the next month. We will continue to hold Sunday Services for those who may find the time to come to them. It does not look very practical to try to do much except to keep our contacts alive with our people during this busy season.

Mrs. Whiteside continues with her work as Government nurse. We feel that this has gotten us closer to the people than any other single action upon our parts.

We are looking forward with eagerness to the church work this fall. We want to develop a Junior Church, a Every-Member Financial Canvass, a organization for the young married couples of our church, a Junior and also an Adult Choir. These to-gether with a weekly educational Bulletin, the hope of a church library, and religious intruction week-day school plans, allare are visions which we hope will develop into a well-rounded program for our Church.

July 22, 1940

Rev. Paul E. Whiteside
Klawock, Alaska

Dear Mr. Whiteside:

Thank you for your letter of July 1 recommending Roy Peratovich as captain for the new "Princeton". I appreciate your frank statement of his qualifications and will keep him in mind as an applicant.

Cordially yours,

EBK:DH

Acknowledge receipt of letter and express appreciation for frank statement about Mr. Peratovitch

July 1,1940.
Klawock,Alaska

Board of National Missions,
156 Fifth Avenue,N.Y.City.

Dear Dr.King;

When I wanted to come to Alaska you asked that I get for you letters of recommendation from men who were true judges of character and ability. You did not ask for palsy-walsy letters but true pictures of myself as an applicant. That is a lesson that I will never forget. To-day Roy Peratovitch has asked that I write to you a recommendation for him as a applicant to Captaincy on the new Boat,"Princeton".

Klawock has a tough reputation for even an Indian village. Outsiders will tell you that there are two men in Klawock who can be trusted and who are true Christians. One of the two men upon which they all will agree is Roy Peratovitch In the last Presbytery meeting at least three ministers asked me of the possibilities of Roy becoming a lay-worker. He is one of our outsanding young men in the Alaskan Church.

In a town with the unenviable reputation that we possess he has stood as a symbol of progress of our church throughout the years. He has held every position of leadership that the town could offer him. In his work as aMayor he led in the building of a Electric light plant that to-day is paid for. He helped the construction of the city-water works. He became President of the Alaskan Native Brotherhood of the local Chapter and in two months had rebuilt the hall as a community project.

In the recent storm of one of our missionaries on this field he was held up to ridicule and scorn unjustly in the Church services. Roy never said a word of protest,but quietly withdrew from the Church. He expressed the opinion that he could still be a Christian. His initial effort was to launch a temperance crusade that saw the abolishment of liquor from the town. When we recently wished to elect new elders,this divided town with unanimous consent suggested that Roy Peratovitch be elected to that position.

He is straight,honest,clean and a gentlemen. His wife is the daughter of

of Andrew Wannamaker and a true Christian Women.

It is a pleasure to recommend him to you as a possible applicant for the position of Captain on the new Princeton.

Cordially Yours,
Paul Whiteside

July 29, 1940

Rev. Mr. Paul E. Whiteside
Klawock, Alaska

Dear Paul:

Thanks for your good words. You are in Klawock now and until word comes changing the relation, you continue to give all you have. I hope we will do only what the Lord wants.

Pray for me.

Cordially yours,

EBK:DH

Paul E. Whitcomb

March 1940.

# Narrative Report of the Field of Klawock-Craig.

Our third week in Klawock found us feeling very much at home. We had met many of the people and we had learned to like them as much and some of them more than our neighbors we had left in the States. There was something about them that struck a joyful Chord in our souls and there was little difficulty in making new adjustments. We had pictured our work in Alaska to be so much more trying than it is that we found we were not the martyrs we had expected to find ourselves but that we were living under very similar conditions to those which we had only left such a short time before. We knew instinctively those people whom we could trust and those who were only hangers-on. The Indians seemed to sense the same thing in us.

The more we saw of our people the more convinced we were that any sudden overt moves

or excessive activity upon our parts would do more harm than good. We settled down to live as our people. Our calls became fewer of the formal nature and more and more of the informal type. The conversations I would have with some Indians as we would sit on a log or around a fire would be comical to people in the states. We used universal words which we both knew and with indications of the index finger we would carry on a conversation which left us both feeling as if we knew each other a little better. We had entered into the second stage of our work, growing into the life of the community.

We went to all social activities and participated in them. If it were a party we played games with our friends. If a public meeting we listened gracefully even though many times we were ignorant of what was being said. The

Indians came to trust us. One Indian came to us for advice about buying a fishing boat from the Cannery. A subject of which I knew nothing but I sat with him on the gunwale of the boat and talked with him, allowing him to make his own decisions but always trying to be understanding. People began to talk about community problems and took me into their discussion. Here always remembering how little I knew about the problems I would listen quitely and obtain all the information that I could so as to be an intelligent listener. I joined the Native Brotherhood and won many friends. The Indians gave me the nickname of the "Little Minister". The title indicated to me that We had won a place in the life of our people.

The session felt keenly the disertion of one of the elders from the Christian way of living. In a meeting in Peter Roberts Woodshed several of us felt that instead of the usual custom of allowing the Congregation to suggest and elect

and elect their own elders in the Annual Congregational meeting that it would be better to select and approach leading Christian men and if they were willing suggest their name to the Congregation for its approval. Four new men were thus selected for the eldership. It was felt by the session that a good large session would solve much of our attendance problem. The people have their family leaders who are respected and honored for their good lives and each of the new men is the recognized leader of his own group. If each elder will be responsible for his people we believe that our work will be much more effective.

In the midst of the activity at Klawock we never ceased to think of the Church of Craig and of its people. The third Sunday Evening we went to Craig for our first Evening service and a good crowd attended.

The people are very much interested in having a resident man. They have a fine little manse and after a short meeting were all ready to do the necessary volunteer work to repair the Church and the manse. They plan on doing this during the early spring. After carefully considering the matter we decided that the large increasing native population of Craig should have a regular man. We thought the best way to solve the present problem was for us to live one-half of the time in each of the two fields with frequent traveling back and forth. There are enough people in both towns to support to independent churches. The practical question is, "will the people of Craig respond enough to justify a second independent Church?" We are going to try to solve that question in the years that lie ahead. It will be a long slow work but it appears to be a hopeful one.

The people of Craig upon our second Sunday e
them
evening with the gave us a real surprise. They
gave us a reception as newlyweds. We thought
that it was a secret but they had found out
and it was a very delightful occasion for
both of us.

The one main problem in the Craig church
seems to be the ever-recurring struggle of
the two tribes of Hydas and Thinglets. The
session is Hyda and they would preferthat
no Thinglet be elected although there are
two former elders of the Klawock church who
are now members of the Craig congregation.
These men are respected and admired by the
Thinglets as master fishermen and true leaders
If the Craig congregation can be led to see
the possibilities then we can lay a founda-
tion upon which to build.

The annual meeting at Klawock on March 3rd was everything we could have wished for except the sparcity of numbers. Five outstanding elder were added to our session making the total session number 9. It has been one of the hopes of many of the people for years that certain men should have the positions of Elders and thi time it was achieved. We are sure that we have laid a foundation that is solid and we look to next fall with every feeling of eagerness.

A similar feeling of hope was engendered at the church of Craig. These people have wanted a minister desperately for years. Our decision to live with them part of the time has left them very happy. Here there is the for the first time the a mutual feeling between the rival tribes of Hydas and Thinglets. Craig is becoming a melting pot for the people of Klawock and Craig. The leaders in Craig have formerly been Hydas but they now suggest the election of sevral Thinglet elders which is to us one of the most hopeful signs for whichwe

hope. The visit of Dr.King has done much to give these people a feeling of confidence that they are not forgotten by the rest of the church but that they may look only for good.

Paul E. Whiteside

7-1-1943

Narrative Description of Work on
the Klawock Field.

Our new work in Klawock was a welcome with the clash of tambourines, and the the roll of drums and marching feet. The Army was in t town. Our Indians love visitors and the town was enjoying one of the winter holidays of entertaining visitors from Kake. The sixty visitors were members of the Salvation Army. Captain Newton, of the Klawock Post, had invited the Kake Contingent comanded by Adjutant Newton, of Kake, to a series of special meetings. We arrived in the very middle of the festivities.

Our first concern was, "How many of our members no longer belong to us"? We tried to fit into the new combination of circumstances by gearing our activities into the program of the week. We visited, played and prayed with our visitors. This created a feeling of friendship and good-will which we know has

already won for us a feeling of confidence on the part of our people. It has done more t than almost anything else that we could do, to adapt both the people and ourselves to each other.

Our first Sunday had the usual quota of curiosity seekers to see what the new Preache might have for his people. They were as shy and as reserved as we ourselves felt and it was a mutual period of hope and discovery. The next week we began to visit some of our p people.We found them just as we had expected. Both of us had worked in social settlements a and although we found the people needing many things we felt that on the average they had a standard of living superior to that of the average working man in the States.

The news was soon spread that Mrs.Whitesid was a trained nurse. She had an average of se several patients a day and her popularity

soon began to make an impression upon the people. Inside of a week the mayor had sent a letter to Juneau asking that she be appointed as a temporary Public Nurse for the town. We won the hearts of people who would otherwise have been distant from us. One of these men we hope will become one of our Elders.

The second Sunday witnessed another group of curiosity seekers with a hopeful sprinkling of stalwarts who had returned to the morning service. In the evening a reception was given for us by the Women's Missionary Society. There were over 150 people present.

All of our work during the first two weeks in the new parish had been concentrated in Klawock. We made one visit to Craig and met several of our people there but we were concentrating our work in the more important center of the Parish. In this priod we reorganized the Church Choir.

There were twenty-five voices at the first practice and a feeling of enthusiasm prevailed that we believed would not die out. They began at once to prepare Easter Music.

The second Sunday after a brief announcement and the ringing of the Bell 40 children appeared for Sunday School. They were all ready to go again.

Klawock, Alaska
Jan. 31, 1940

Presbyterian Board of National Missions
156 Fifth Avenue
New York, N.Y.

Dear Dr. King:

We are here in Klawock at last. We flew the last few miles from Ketchikan by plane, as the pilot offered to fly us across for less than we could have come by boat, and we were glad for the opportunity.

We found a rather difficult situation when we arrived. The Salvation Army is making a strong bid in the town. A corps of sixty persons from Kake was occupying the spotlight when we arrived. They have been holding a series ofmeetings in their hall, and those who have been coming to the altar have been former members of our church. This may either result in a stimulus to our own work here at the offset, or it may mean the removal from our church of many of our former members into the Salvation Army. Anyway, it has been a great celebration for them during the past week. Our response was to accept an invitation to dinner with all of the townspeople and to participate in their meeting in the evening. This is leaving a general feeling of good will and we are hopeful that it will lessen any tendency among our people to leave the organization.

The town seems ready for some leadership upon which it can depend. One of the first questions that was asked upon our arrival was, "How long are you going to stay with us?" The work has suffered because of the number of short term men.

We visited Craig before arriving in Klawock and are more than ever impressed

with the possibilities which that field presents for our work. There are, however, some practical difficulties, the most important of which is the means of transportation to and from Craig. Mr. Kaiper, who preceeded us on this field seems to have been prone to make rash actions. In 1935 Mr. Hall purchased for the work in this field through the Board a Motor Boat for the price of $500. He did a lot of work and had the boat in good condition when he was forced to leave the field because of his wife's health. Mr. Kaiper, arriving on the field, did not care for the boat, and at the conclusion of his ministry here he sold it for $100. Now the only means of transportation to Craig is by chartering a boat, which costs $5 each trip. Naturally, that gives the missionary very little opportunity for visiting or building up the life of the people of Craig except at a large outlay far and above the allowance that has been assigned for the work in this field. Our work will be crippled and held back until this problem is solved. There is a possible solution to the problem. There is a fine little manse at Craig which I understand is owned by the Board and which has a monthly rental of about $15. Would it be possible for the Board to either loan or give to the field a sufficient amount to buy a boat and allow the rental of the manse in Craig, paid by monthly installments, to assimilate the debt? A road is being worked upon, but it will be at least a year or longer before it will be finished, and then it will be passable only a small part of the year.

These are a few of the acute problems which we find facing us as we begin our work. We are confident that all them may be solved to a greater effectiveness in the work of our Church.

Cordially Yours,

Paul. E. Whiteside.

September 4, 1940

Rev. Mr. Paul E. Whiteside
Klawock, Alaska

Dear Paul:

Because of our limited budget it has not been possible to work out plans for the lay worker in Craig. It will be necessary, therefore, during another year at least, for you to plan to continue as pastor and minister for both Craig and Klawock.

I have written to Mr. Wanamaker telling him of this decision and asking him if he would be interested in serving our church at Kake. I know I can count on your 100% loyalty.

Cordially yours,

EBK:DH

ALASKA

Paul E. Whiteside

Sept 1940

Narrative Report of the work in the field of Klawock-Craig.

Our work for the past month has only been half-done. In those terms we mean that our formal program has only operated for two of the four weeks. It was felt best to discontinue the Sunday services during the major part of the month of August because the congregations of both communities felt that they would be too busily engaged in the Fishing industry to participate. Inasmuch as the two congregations have supported our summer program in such a splendid fashion we have discontinued the Sunday services during this month. Our more informal program has continued with the successful excursions and trips that delight the young people.

In Klawock we are planning a Vacation Bible School for the last week of the month with which we hope to build into a week-day Religious Instruction program in the Native School. The new School principal has not arrived on the field and we are as yet unable to know how much cooperation we may be able to secure in such a program.

In Craig we are looking forward to what we have every expectation to be a successful year. Our hope is for a lay-worker, but we are planning a program that will be adjustable with or without his aid. We are fortunat in securing the volunteer services of a young graduate of the Los Angeles Bible Institute and we expect her to be a great aid in the development of our Sunday-School work with the children. The transfer of 12 members of the Klawock congregation to the Church at Craig is another hopeful sign. The Craig manse was recently repaired and put in first-class condition. We are now happy to announce that two stoves were recently purchased to-gether with furnishings to completly outfit the manse. It has become

a focal gathering point for both the young people of Klawock and of Craig. Here they exchange their experiences and viewpoints and it is our hope that between the two communities a future relationship may develop that will be more Christian and hopeful than has been the past.

There are painful things that must always intrude themselves in our lives and we face a crisis in the Klawock community in the very near future, One of our elders and a leader in his community has been guilty of adultery in a very brazen fashion during these summer months. It will be hard to ask such a man as Bob Peratovitch to resign but if our church is to stand for the principles of morality and decency it is a problem which we as individuals and a church must face in the true Christian attitude.

September 20, 1940

Rev. Mr. Paul E. Whiteside
Klawock
Alaska

Dear Mr. Whiteside:

As things have shaped up, it is going to be necessary for you to plow through with Craig and Klawock for another year. There are several reasons why we cannot appoint a lay worker at this time. The main reason is that we do not have the money.

I trust that you will have a fine year.

Most cordially yours,

EBK:E

ALASKA

Klawock,Alaska.
Sep.20,1940.

Board of National Missions,
156 Fifth Avenue,
New York City,N.Y.

Dear Dr.King;

Thank you for your letter of September 4th. I have just returned from the surprise meeting of Presbytery. This is the first opportunity that I have had to reply to your letter.

We are naturally disappointed that nothing can be done at the present to supply the needs of the Craig field. We will do our best during the next year to supply both fields,but the problems that arise make it so evident to us that we cannot hope to answer the problems as long as the field must be undermanned. We sympathize with the difficult position in which you are placed at this moment. We can well imagine the pressing problems that must confront your work at the moment. Our own feeling and that of the men of the Presbytery is that you are doing a first-class job and we are all very grateful and not a little proud of your work.

WE are as missionaries just a little disturbed as to what we shall do with the SJS. It is not a lack of work for her to do but the problem we are confronted with is,"What kind of work do you want us to do in her?" Here is an example. Andrew Wannamker is in Kake,a difficult field. He needs our cooperation to get a grip on the local situation. He formerly served at Klawock and has many friends in this field. The people of Kake and Klawock are first cousins and the natural exchange of friendships holds the two towns close to-gether. The Elders of the Klawock church would like to use the SJS to travel to Kake the first week in Decemeber. In that week the people of Kake would be visited and their personal problems threshed out in prayer and through Evangelistic meetings in the Evenings. The final Sunday would witness the reception of new Church members and the Baptism of Children together with a communion service. Then the SJS would take the group back to Klawock. In the first week in February the delegation from Kake with

Andrew Wannamker would journey to Klawock and a similar program would be carried out for one week. The transportation problem is only a small part of the puzzel. The SJS would be tied up idle in Kake or Klawock during a whole week at the time. We are uncertain whether such a program is practical, or whether you approve of such a use of the boat. A similar plan is under consideration for the Craig and Hydaburg Churches.

WE missionaries are rather on the spot. We talked a lot about the need for a Mission boat, and now we find that we must justify the investment and the upkeep of such a boat. You have a very smart and devoted captain in Dick Nelson and he has some good ideas on how to make the boat pay for a large share of its operating costs. One idea that seems to me to be worthy of thought. You are expending as a Board a large amount of money in transportation and freight to serve your Alaskan fields. The SJS could make an occasional trip to Seattle and bring up a load of freight to either the Haines House or the Sheldon Jackson school, and save you and expenditure of between two and three hundred dollars on the trip on the transportation items. A second thought along this line is that the Board is expending a large amount for the transportation of missionaries to Alaska together with their freight. The SJS could save you money by doing the transportation of such freight and passengers from Seattle to their port of call. These are a few ideas from your Captain and we believe that in these times when you are forced to operate on a limited budget that you will find them of possible value in the operation of such a boat.

WE are sorry that William Young has not secured work with our Presbytery, for he is a good man. WE know that you would be very happy if you could see the manner in which the Wannamker's accepted their appointment to Kake. Time will tell, but we are confident that you will find that the appointment will pay big dividends in that field. They are back in a work that to them is their very life and he does have the ability and desire to do a great deal for the native church of Kake. We are with you 100%.

Cordially Yours,
Paul E. Whiteside

Klawock,Alaska
September.20,1940.

Board of National Missions,
156 Fifth Avenue,New York City.

Dear Dr.King;

Mr.Bromely will be away from home for several weeks and our monthly reprts would be rather delayed. In order that you may recieve this month's report on time I am sending it to you direct rather than have it go through the hands of the Chairman of National Missions.

Cordially Yours,
Paul E. Whiteside

Field-Report of the churches of
Craig-Klawock.

The latter part of the month of August was set aside as our vacation period but it really was the beginning of real work for the fall.

In Klawock a Vacation Bible School had an erollment of 50. It was well attended and the results have been the division into three distinct units of our Children. Each one of these units meets at a different period during the week for Bible Class in addition to the regular Sunday School. We are very much encouraged over the attendance of our children in the Nursery, Kindergarten and Grade Bible Classes.

In Craig after a careful campaign we have managed to enroll a Sunday School of children that has within it 35 of the 45 native children in the territorial school. Their eagerness and response to our efforts to give them an outlet is a source of joy to us.

The special meeting of Presbytery has temporarily set us back in the beginning of our fall program but we expect to get things under way in the next few weeks. In Craig we have a small enthusiastic group of singers who are organizing a Church choir. In Klawock plans are rapidly maturing a-long a similiar pattern. WE plan to begin the publishing of our Weekly Church paper in the first week of October for both of the Churches. This is an innovation that we hope will fill some of the need we are unable to fill in any other manner.

The two towns of Klawock and Craig both have a notorious reputation for intemperance. It was a pleasant surprise when our people in both towns voted a majority in favor of the liquor Referendum. We are preparing to strengthen this position among our people and to try to have local option initiated within the next year or two.

Our greatest problem isstewardship of money and possessions. Our people have not been trained how to use their money and they are at a loss when the payroll comes to them all in one great lump at the end of the Canning season. We shall try to train our people to a clearer realization of the need for an inteeligent use of their talents and their earnings during the next year.

Klawock,Alaska.
Oct.1,1940

Board of National Missions,
156 Fifth Avenue.N.Y.City.

Dear Dr.King;

The past week has been spent in an attempt to concoct some sort of a plan for manning the fields of Klawock and Craig with a lay-worker in addition to the present minister. Out of the chaos of thought there comes the following plan which may or may not seem practicable to you. We feel that it contains the essence of a great step forward for both of these churc hes. We suggest it as a temporary solution tothe present needs.

We need William Young as lay-worker here in Klawock. The work is stable and in good shape but it needs full time work. Craig has come to the cross roads we can either accept or let slip our opportunity there. It may be a blind ally,but when you have an attendance of 52 consistently in your Sunday School,and a Church attendance that compares comparably with that at Klawock we feel that we are making a mistake if we do not give the matter a trial. It may be a heart-breaking field but there is no denying that we do have a marvelous opportunity there. We would like to try that field for one year. You could leave us nominally in charge of the work in both fields and we could more or less oversee and keep the field in good shape at Klawock with William Young in addition to regular communion services and Baptisms at stated intervals.

The problem that confronts you from your standpoint is how to finance this lay-worker in the possible field of Klawock. Our people have done a lot of thinking about the matter. We believe there is a future in the Craig Church that should be explored. Mrs.Whiteside and I will guarantee that the Craig Church under full-time work will pay $15 a month to the Board of National Missions for the support of a minister. We will underwrite that amount. The church of Klawock will under such a set-up raise $10 a month towards the support of a lay-worker and that sum will be sent to you.

You are now paying $12.50 a month towards the expense of transportation to an from the two fields. The total amount from the three sources amounts to $400. The sum of $180 from Craig, ~~15~~- $150 transportation expense, $70 from Klawock. The necessary work for the repair of the Klawock manse has been done and the asking of $100 for the present year can be forgotten in order to raise the sum necessary for the worker's salary. We suggest that if such an arrangement meet with you approval that William Young be sent here to begin work as of the First of November to the First of June. All funds would be sent to you. You would pay the lay-workers salary from New York in the customary manner. The actual sum that the Board would have to raise is comparably small, $90.

There is no question but that it would be a healthful thing for our fields and your budget would be little or nothing in its increase. It might be that Craig would not work out, but it is our job to find out before it is too late. We are willing to guarantee that these funds will be paid as specified.

We feel that we must go ahead in these fields. If we continue under our present-set-up we feel that we are losing the battle. The two churches are on their toes, ready and anxious to go, and we can with a little push send them off to what may or may not be a more certain, and at least a healthful future. Whatever you may decide, there is no question but that we must have white leaders in both fields, and William Young is the man we want in Klawock.

Cordially Yours,
Paul E. Whiteside

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ans for me

Dear Paul—

your suggestions relative to the use of the Ly it are very good—However, I do not think we can make any definite plans since the boat is only a temp-affair—we may discontinue the use any time—we will expect Skipper Nelson to send in a large portion of the operating cost—Unless he does—we can not continue—

Can you use two young at Craig as lay worker? young is anxious and willing. Please let me have your answer by air mail—

Cordially,

Field Report for Craig-Klawock.

This month, in ways, has been a difficult month. Our people have just finished the summer's fishing and have been getting in the winter woods, and the canning of fish, and winter food supplies. In addition we have here in Klawock a second fishing season during the first of the month of October, that is not common among other fields. When these things are combined with the spare time preparation for the Fall convention of the Alaskan Native Brotherhood we find that our people have had little time in Klawock for the church. Our work in this village has been rather limited.

We can think of no better way to emphasize the difference of our two fields of Craig and Klawock than the speed with which the fall program is gotten und er way in Craig as compared with Klawock. In the past month we have made no attempt to visit or to concentrate upon work with the older people. Our work has been a concentration upon Bible classes for children. In Craig we have a group of 60 children between the ages of land 11 who are regularly attending three Bible Classes after school and, we have aSunday School enrollment of 74 with an average attendance of 42 for the month. In Klawock our work along this line is just beginning to gain momentum. It has taken a long time to see our religious Educational program become effective. We try to make our children want to come to Bible School and Sunday School of their own accord, without the moral persuasion of their parents and the results while slow are giving us a group of children upon whom we can always count.

It has been many years since the church at Craig has had a church Choir. Its first meeting gave indications of a real future in this line, for we had an attendance of 15 well trained voices. The Choir in Klawock has begun to get ready for the Alaskan Native Brother hood Convention and we are hopeful o of getting off to a very good start.

The indications of areal future in both of these fields gives us the courage to go on when at times we do become discouraged, because of our lack of time and energy to do the jobs as well as it should be done in both Churches.

October 15, 1940

AIRMAIL

Rev. Mr. Paul E. Whiteside
Klawock, Alaska

Dear Paul:

The suggestions contained in your letter of September 20 relative to the use of the "SJS" are very good; however, I think we can not make any definite plans, since the boat is only a temporary affair. We may discontinue its use any time. We shall expect Skipper Nelson to send in a large portion of the operating cost. Unless he does, we can not continue.

With reference to your letter of October 1 about William Youngs serving at Klawock, I wish to say that he offered to go to Klukwan as a lay worker without any income from our Board. After this offer came, we received word that Mr. Wheeler had made other plans for the work there.

If you will be interested in having Mr. Youngs come to Klawock on this same basis, please answer by airmail and also tell me definitely what support the local fields could provide.

Cordially yours,

EBK:DH

October 28, 1940

AIRMAIL

Rev. Mr. Paul E. Whiteside
Klawock, Alaska

Dear Paul:

I have not yet heard from you in regard to my question about using William Youngs at Craig as a lay worker. As a month has elapsed since this question was raised, I am not sure we can now expect to secure his services. Please give me your answer by airmail and I shall see what can be done.

Cordially yours,

EBK:DH

cc- Mr. William Youngs
1903 North 82d St.
Seattle, Wash.

ALASKA

Klawock, Alaska.
October 23, 1940

Board of National Missions,
156 Fifth Avenue, New York City.
Dear Dr. King,

Thank you for the increase in salary. It was unlooked for and altogether unexpected. We do appreciate it and it helps us to feel that you are with us at all times.

We recently began the publication of a weekly paper and we are finding it the most effective instrument that we possess in forming the opinion, and guiding the thought of our people. We are putting you on our mailing list.

We agree with you for the need for decisions. Our fear is that our Alaskan Churches are close to spiritual bankruptcy. We feel that we must look for intelligent decisions. It is very distressing to have a young woman make a decision and a few months later appear with an illegitimate child. It has been a practice in our Alaskan Churches to call for decisions for Christ each fall. A special meeting is held and when the invitation is given everyone marches to the altar. In the spring and summer these same people for five or six months are drunk, immoral and murderers. In the fall they once again answer the call to Christ for six months. This is a vicious circle that is true of all our Alaskan work. We are working on Children, young people, and young married people in our Bible Clubs seeking to train them to an intelligent understanding of the meaning of Jesus and then asking them to decide for him. To older people we are making a firm stand and telling them that they must measure up to the standards of Christ or they are as "A man putting his hands to the plow and looking back, he is not worthy of the Kingdom of God."

The awakening of responsibility among our native people is a task that confronts us in this generation. It is difficult with the present emphasis of the Government. Yet, there is a solution and we are trying to find it. We believe that our churches should make an effort to work out a true stewardship schedule. We are setting up a budget in each church that calls

for an average of $2 for every man, $1 for every woman and .50¢ for every child. This is our hope for this year and we feel that if we reach this goal that we will have come a long ways.

There is one other local matter. We have a native boy, Nathanel Edenso, in Whitworth College. He graduated from Sheldon Jackson School before that school was accredited. When he went to Whitworth College they refused to accept half of his work and so the boy was forced to spend and extra two years there. He is entering his fifth year at Whitworth College. His desire has always been to be a minister. He is becoming discouraged after so many rebuffs. The Episcopalian Church would like to have him, and the Church of Christ Church is after him with definite offers, but he remains true to the Presbyterian Church. No one would consider him a scholar, but he is a born leader and a fine singer. He is a hard worker who keeps plugging along. We need that boy in our Alaskan work. He can be a real leader. Is there anything that can be done to help him? Could he be gotten into a Seminary as a Special student? Could we secure a loan for him from the Board of Christian Education? We feel that it would mean a lot to him if you could write him a short letter of encouragement. He is our first Hyda to want to become a minister. His home is in Craig and his father is a leading Elder.

We are praying for you. We know that our smaller problems are magnified many times by your greater responsibilities. We will continue to do our best.

Cordially Yours,
Paul. E. Whiteside.

# The Presbyterian

An Educational WEEKLY

No. 1

## WHY GO TO CHURCH?

In the history of the world it would be hard to find another group of people who progressed so rapidly as you native people in the last twenty-five years. You can be proud of your achievements.

There is one sad defect that is evident in your progress. Your progress has been on the outside. You have not been growing from within. You have taken into your community life fine music, good Government, and even luxuries such as radios and washing machines. These things all help you to live more comfortably and happier. The defect in your progress is that you have not learned to appreciate the virtues of life that make these things possible.

Two institutions have always worked hand in hand in building up the civilization you have received from America. One is the school, and the other is the Church. You all agreed as to the necessity of the school in your community, but you question the need of a church. The question is always popping up, "Why Should I Go to Church?"

Everything that you enjoy today is the result of a nation built by Christian men and Women who came to America to have free schools, free Speech, and free worship of God. Those voices raised in the countries at war to-day against the wrong done to the individual are the voices of Christians. The Church has always spoken for your past, it speaks for you today, and it will continue to speak in the days ahead. It stands for everything good in life, and it stands against anything that would bring evil to you. It offers to you the only way of life for a certain future, the way taught to us by Jesus Christ. This is Why YOU should go to Church.

## A PROGRAM FOR THE FUTURE

In the Spring last year we were visited for a short period by our Secretary of the Board of National Missions, Dr. King. He was able to see at first hand the problems that we face as Churches on the West Coast. Since that visit he has tried to help our churches to the place where each of them could have full-time minister or worker. It has been found impossible to achieve this goal for another year.

In a letter dated October 14th, he gives the following things for us to consider, as Churches, in our program for the next year.

"There are two major emphases I am going to ask you to give to your work for the next twelve months. First of all, and above all, I am asking you to seek decisions for Christ. The Master said, "I have come to seek and to save the lost." As his followers we ought to remind ourselves that our supreme mission is in seeking and saving the lost.

Secondly, I am going to ask you to secure benevolent gifts from your Churches to our Board of National Missions. No matter how small the gifts are, I am quite sure it is important that every Church strive to make contributions to the benevolent work of our Church. Churches as well as individuals, grow only as they lose themselves in greater cause. There is not much hope of a Church growing until it loses itself in the great cause of Christ".

These words from Dr. King are a challenge to us as Churches. They point the way to a more fruitful future of service for Christ. They reveal our own weaknesses and they call us as Churches to work and to give in support of the only cause that will save men from sin and themselves.

## CHRISTIANS IN THE HOME.

The place to begin to practice Christianity is in our homes. We must win from each of the members of our home a mutual desire to live Christian. There is no better way that this can be done than through family devotions. We sometimes say that we are too busy to stop a little while to read our Bibles and to pray. This is a test that each of us faces. If we would be Christian we must have Christ in our homes.

In order that you may be able to have a family devotion in your home we will each week publish a list of Bible Readings to be used each morning during the week. Will you not begin to make your home Christian with such a service?

Tuesday, October 23.-Make Ready for the Lord. Luke 3:1-6
Thursday, October 24.-The need of Repentance. Luke 13:1-5
Friday. October 25. "What Must We Do? Luke 3:10-14.
Saturday, October 26.-Personal Preparation. Psalms 51.1-10.
Sunday, October 27.-Fruits of Repentance. Luke 3:7-9.
Monday, October 28.-Expectant Faith. Luke 3:15-17.
Tuesday, October 29.-Good Tidings. Luke 3:18-22.

## THE CHURCH AND THE A.N.B. CONVENTION.

The history of the Alaskan Native Brotherhood And Sisterhood reveal the close relationship of those organizations to the Presbyterian Church. The real need of these organizations will be met if during the coming convention the delegates are impressed with their relationship to each other as Brothers and Sisters working to-getherin the Kingdom of God. The lesson we need to relearn constantly is the love of Jesus for us and our expression of that love in our relations to our neighbors.

Our Church must prove that it wishes to kindle in the hearts of men and women the love for Jesus Christ. We have a splendid chance to demonstrate the salvation of Jesus to everymember who will come to the convention.

Our first desire is to make this convention a success spiritually. To do this we must present a program of meaningfulness throughout the week. If you have any suggestions as to how we may make our relationship to the Convention a success will you tell either the Minister or one of the Church elders.

## THE "PRESBYTERIAN" TO BE PUBLISHED DAILY DURING A.N.B. CONVENTION.

During the A.N.B convention the "Presbyterian" will be published daily. The purpose will be two-fold; First, to aid the delegates and visitors to understand the daily schedule. Second to inform the members of the convention of the work of the Presbyterian Church and to aid them to make a decision to follow Jesus Christ. We are not interested in the publication of any political ideas or expressions which we may entertain as individuals. The regular publication for Craig and Klawock will be discontinued during the Convention week.

## CHURCH CLEAN-UP DAY PLANNED FOR K LAWOCK.

In order that we may be prepared to receieve the Convention delegates and visitors we are planning one day before the convention as Clean-Up day. We are asking you to cooperate in the choosing of a day and in helping us to clean up the Church for the use it may be put to during the convention.

## VACANCIES OPEN IN JOURNALISM CLUB.

We are able to announce that there are still vacancies on the Presbyterian's Staff. If you are one who is interested in the publication of this weekly paper then why not apply? We can use typist, operator's of Duplicator's and Editors. We would welcome any assistance that you may wish to give as a contributuion to the success of this paper.

## KLAWOCK CHOIR GETS OFF TO FINE START.

There is lots of music in the Church these days. The Church choir is getting ready to do its share at C onvention time. The Choir is working together as one family, intent on one end, and that is to do their best at the A.N.B Convention. Each member is contributing his or her share to giving the best production of Choral music. The members of the choir include;
Mrs. James; Mrs. Paul Davis, Fannie Walton, Eva Simpson, Frances Williams, Willy James.
Altos; Priscilla Roberts, Marie Roberts, Mrs. Whiteside., Helen Howard.
Tenors: Paul Cooke, Embert Collins, [illegible] Hobson, Morris Paul, Paul Whiteside.
Basses: Robert Armour, Lawrence [illegible], Amos Inses, Clarence [illegible], Mitchell Thomas.

There is still time for you to join the Choir to prepare Anthems for the Convention. We need your help and cooperation. Our motto is to do our best.

## WOMAN'S MISSIONARY SOCIETY TO HAVE FIRST FALL MEETING.

The Woman's Missionary Society will have its first meeting this Wednesday afternoon at 2 O'clock at the manse. If you are a member or d desire to be a member of the group you will be welcome.

## GIRLS CLUB HAS PARTY.

On Tuesday Evening, October 14th, the school girls of the community gathered for a party at the manse. There was lots of fun and you c could hear their voices downtown as they enjoyed themselves. It seemed that wherever one went, there would be found a girl. The minister felt quite lost and hid himself away in the kitchen near the source of goodies. The girls will continue to meet at the manse each Tuesday evening at 7:30 for games and Bible study.

## CHILDREN'S BIBLE CLUB MEETS REGULARLY.

It is a joyful period from one O'clock to two O'clock each Tuesday afternoon at the manse. On that afternoon the children of the C hurch have their Bible Club. First of all they learn the Bible Stories that you and I first learned to love as little children. Then we try to help them play together. If you have a child between the ages of 4 and through the second grade we are sure that he or she will feel at home with this active little group.

## YOUR WEEKLY CHURCH SCHEDULE.

We want you to take full advantage of the opportunities offered you by the Church. In order that you may do so we are listing each week a working schedule for that week.

Wednesday, October.23- Woman's Missionary Society-2:00
Boy's Bible Club 4:00
Friday, October 25.-C hoir Practice 6:30
Sunday, Ocober 27-Sunday School 2:30
Church Service 7:30
Choir Practice 3:30
Monday, October28-Choir Practic.5:00
Tuesday, October 29-Children's Bible Lub.1:00
Choir Practice 6:30
Girl's Club.-6:30

Our program will be kept at a minimum until after the Convention. Our main emphasis will be upon the preparation of our Church for its participation in the work.

## AN INVENTORY.

Each year a good business man makes a careful check-up or inventory of his business. He is careful to list those things that are credits and those things that are debits.

Have you made a careful inventory of your life since the summer Fishing season? How much can you credit for Christ? how much must you debit to the Devil? Are you spiritually bankrupt?

Let us each make an inventory of our souls and ask that God will give us a fresh leaf to start this new year with!

welcomed at once. Sixth, Craig is now in first rate condition. The Manse has just been repainted and refurnished. It would make a fine home for a young married couple, While the manse at Klawock is being repaired and put into condition. We feel that these reasons argue for sending William Youngs to Craig. We feel that there is a future field with definite possibilities that are not present in Klawock.

The financial support is the pressing problem. We don't want to see William Youngs sent into this work with absolutely no support. After the first year he will be able to make it without too much difficulty but we want to see him have a fair break and a good start at the beginning. When we talk of financial support we are going to talk in minimum figures upon which we can rely to be attained this first year. Klawock will guarantee a minimum support of $120. Craig will guarantee a minimum support of 60. This is $10 a month for Klawock and $5 a month for Craig. We are confident that these two churches will come much closer to doubling this ~~month~~ amount but again we are speaking in what we can guarantee from the field. In the previous plan suggested we indicated that the Board is expending $150 a month in transportation expenses from Craig to Klawock or $12.50 each month. You could use this amount on a salary for William Youngs and not increase any present budget or call upon any additional sums for the year. This would give you a certain income sum of $330 for the year as a basic minimum. In order that the man will not be inconvenienced for the next year lets have you adminster the funds in a monthly check to William Youngs just as if it were a lay-workers salary. Begin with the month of November and pay him $40 a month for the next eight months and then he can get work in the Fishing industry during the summer months and we can carry on the summer work for both fields. If our funds fall short for the year of 12 months Mrs. Whiteside and I will guarantee to make up the difference. If you send William Youngs to Craig we feel that he must be free to do the Church work and not put in his time scratching for a living. We need the man in the field but we want him to come in there with an element of security so that he can do the work that he will have to do if the Church is to come up to its

possibilities.

Cordially Yours,

Paul.E.Whiteside.

November 7, 1940

Rev. Mr. Paul E. Whiteside
Klawock, Alaska

Dear Paul:

Please have your man, Nathaniel Edenso, write me directly. I am very much interested in what you have to say about him in your letter of October 23. There ought to be some way in which we can be of help to him.

I have written to William Youngs stating that the way is open for him to serve as a lay worker in Craig. When I hear from him I shall communicate with you.

Congratulations on the Educational Weekly you are producing! Certainly that ought to bring some good results.

Cordially yours,

EBK:DH

# Narrative Report of the Craig-Klawock Field.

This month has been a very busy one for our people. The Fall fishing season is over and the people have been getting their homes in readiness for the Alaska Native Brotherhood Convention that was held here in Klawock. The missionary Society in Klawock cleaned and redecorated the Church for the meeting of the Convention. The manse at Klawock has been repainted and redecorated during the past month.

The Weekly bulletin,"The Presbyterian has been doing wonders. We have a new feeling of unity and purpose in both Churches that has not existed in the past. We have felt the change in Craig in particular. We now have a group of people attending our Church there who have not done so for years. It is a satisfaction to look at a growing Choir of eighteen members of whom only one or two in the past have been regular attendants at Church. To see eighteen members in our missionary group of twenty-two who have never before been interested in the Church. These organizations are providing outlets that are going to over a period of time bring lasting results. We blame most of this progress to the bulletin. We know that it has done wonders in making our people think.

In the past month we organized a Junior Church in Craig that is conducted along with the Sunday School. Our Children are recieving in this work a practical demonstration of their future responsibilities as Church members. They have their own Officers,Elders and Deacons and deaconesses. A larger group of children and Young people are beginning to stay for Church services. They are no longer afraid of them and think of them as something to which they belong.

The Alaska Native Brotherhood Convention began on November 1oth and will continue until November 17th.A complete report of the Convention will be given in next months report .

November 10,1940
Klawock,Alaska.

Board of National Missions,
156 Fifth Avenue,N.Y.City.

Dear Dr.King;

We were happy to receive your letter of November 7th. We do hope that nothing happens to prevent William Youngs coming to Craig. The people in both towns have a new spirit at the very hope that this may come true. The two Churches are getting under way and going to work. I am writing to Nathanel Edenso at Whitworth asking him to write to you.

It seems that Mrs.Whiteside and I would never be happy unless we found something about which to fight for in the rebuilding of our Alaskan work. We reach out and use the best material that we can find at hand and seek to fashion it in such a way as to accomplish the ends that we are striving towards in winning the people of southeastern Alaska to Christ.

The greatest problem facing our work to-day is the problem of the younger native people. It is a period of transition from the old to the new and the Young people are frankly puzzeled. In their native villages to which they return after training away from homes they are faced with the old tribal customs that say to them that until they are 45 years of age they have no right to say anything about the affairs of the community. They are shut out from community activity. To-day the greatest porportion of deaths among natives resulting from intemperance,immorality and violence is found among the young people between the ages of 16 to 30. The problem is great and we must find its answer.

We realized this at the very beginning of our work. We found the young people facing problems that other young people were facing in Chicago,and we found these same problems multiplied in many ways among the native people. We knew that withthe feelings of intolerance and predjudice we could not for a while furnish the desperately needed leadership that is needed at once. We began to look for a leader and we found him in Klawock. Roy Pratkovitch, who we had elected as a Church eleder. He is only 32 years of age,termed by all other leaders in the community as the KID. We worked with him,encouraged

him,prayed with him and sought to show him what the challenge is for him among his native people. He became President of the local camp of the Alaskan Native Brotherhood and went to work in rebuilding the hall and in inviting the meeting of the annual Convention to Klawock for this fall.

You are doubtless well aquainted with the present-set-up of the organization of the Aasian natives. The name William Paul brings to your mind the picture of a man with great talent and vision but who lacks the honesty required of a great leader. He has dictated the policies of the organization for many years. Much of its ineffectiveness in recent years has been the result of some his policies that,while good,were mismanged.

This last week the Convention met in Klawock. In a quiet manner that could arouse no opposition we began a campaign for the election of Roy Pratovitch for the Presidency of the organization with a corresponding ticket of young men from other native towns. The Convention came prepared for a fight. Klawock has the reputation of being opposed to the William Paul machine and to its dictatorial policies. The Convention was well packed with hand-picked Paul delegates.Time after time controversial subects of grave importance came before the convention. The discussion would grow hot and personalities would begin to creep in. Roy Pratovitch when these tactics were at their height arose to speak. He gave a short oration on peace,love and cooperation that left the whole convention stunned. From that moment on not one word was uttered that revealed bitterness or hatred bwteen the different schools of delegates. The night came for the Campaing speeches. Again,Roy Pratovitch spoke,this time for his own Presidency of the Alaskan Native Brotherhood. He spoke as a young man pleading for other young men,and his speech was almost a prayer. There wasn't a dry eye in the whole building when he got through. One after another his various opponents stood up and endorsed his candidature for the Presidency. It was a remarkable demonstration of the Faith that he had stimulated in the hearts of the leaders of the native people of Southeastern Alaska. He won the election by an overwhelming majority. If we can continue to hold him true to

the ideals he has shown himself to possess we may see a new day for our people. The Convention left with a feeling of unity and the belief that we are about to eneter a new day.

We wanted you to get this picture of the man Roy Pratovitch's Christian leadership and power among his people. There is no man to-day who stands so far ahead in native leadership and future promise than this man. We believe tha that he can do more for our Church and our people as the Captain of the boat to replace the Princeton than any other man. It is little enough to pay a man with this ability and talent to Captain the boat,but he is afire with the Crusading spirit that forces him on to save his people before it is too late. This is the voice of the future Church and it is up to us to give that voice and opportunity for its natural expression. The impact that he can make in the native villages as the Captain of the Boat will be felt all over the Church. It can do more to lift us up than any other single force at our command at present.

We know that you are wondering whether the man is a good navigator and as to whether he can do the work. This past summer he became almost a legend on the West Coast for his ability as a navigator. His comapss went on the bum at the height of the Fishing Season and his crew became worn out from over-work,yet he managed to run a fishing tender for two weeks with only an occasional cat-nap. At the conclusion of theseason three competingcompanies offered him contracts for a five months period at full Cpatains pay,when the actual fishing season is for only six weeks. He chose to work in the Demmert Cannery. If you know anything at all about the feelings between the Pratovitch' and Demmerts in Klawock you will realize that in over 30 years of the operatio of Cannery's in the twon he is the first Pratovitch to work for a Demmert. It is when you live here and see such a action that you know the greatness of his character. To-day he is helping to build the Government Clinic and he is doing the same work as many other men on the job but because he is so superior he is receiving $2 a day more each day than any of the others who work si de by side with him.

We are convinced that he is the man whom you should consider as the Captain of the boat to replace the Princeton. We know what he can mean to Our Church in many ways and the power that he will exert in the lives of the natives of our ~~territy~~ Territory. We believe that God has called him at this time to aid in the rebuilding of his Kingdom. He is a symbol to his people and he can be a symbol of the love, and brotherhood that Christ wishes to reign among the native people of Southeastern Alaska. We beg you to consider him, we know that if you do so that you will feel as we do about him.

Cordially Yours,
Paul E. Whiteside

November 27, 1940

Rev. Mr. Paul E. Whiteside
Klawock, Alaska

Dear Whiteside:

In order to accommodate William Youngs it is going to be necessary to take the expense money we have granted to you and apply it toward his transportation. In one of your letters you expressed a willingness to have this done.

Thank you for the interesting information you have sent about Roy Pratovitch. Enclosed is a copy of the letter I am today writing him.

Cordially yours,

EBK:DH
Enclosure

Kake,Alaska.
Dec.13,1940.

Board of National Missions,
156 Fifth Avenue,
New York City.N.Y.

Dear Dr.King;

You will wonder at a letter from me in a place 120 miles North of where I should be at this moment.

We are beginning to move ahead as Churches on the West Coast. It is almost impossible to tell you of the immediate results of the acceptance of William Youngs appointment to Craig. We had a congregational meeting at Craig and there were about 40 in attendance. They at once set up the biggest budget in years. They will very likely have a budget of between $120 to $150 for the next year. They are only too glad to pay $5 a month towards the support of their worker and are hoping to do much better. They were when I left very enthusiastic over the future.

In Klawock the announcement was greeted with delight. A church party was held on Sunday Evening and 12 people were converted or confessed Christ as their Saviour. On Monday Evening the Church Elder in session decided to answer a call of the Kake Church to come to Kake for a week of meetings. The next day they went out and in an hour and a half raised $51 for the trip. On Wednesday the Womans Missionary Society decided to have a sale to raise the budget money. That evening they cleared $53. In the two days the Church raised $104. That is indicative of the new spirit that has come to the Church in Klawock with the commissioning of William Youngs to Craig.

We finally arrived here in Kake after stOrmy weather for several days. God has been with us and in every case that we have tried to convert a man or woman,we have succeeded. It has gotten so that we hold a meeting and there is no one left to convert of to confess. We held the meetings two-days and turned it over to the town with a feeling of having been under the guidance and inspiration of God. We are not headhunters but there are few people in Kake who to-day are not Christians. Here are a few of the cases that the Christians of Kake were discouraged over. A Elder with great ability who had taken to be a bootlegger and was demoralizing the town. He was converted and has publicly promised to never again allow liquor to be sold in Kake. Two men had made all preparations to kill each other,there families were resigned,they burnt up their knives and publicly confessed Jesus as their Saviour and had us to pray for them as they held their hands in ours. A man and a woman with a broken home whom no one seemed able to unite,reunited. Neighbourhood quarrels and feuds of several years standing publicly settled. These are a few of the many cases in Which God has used us to win men and women to Christ. We do not know how many we have saved we only know that God has done a great work. We have one young couple who are willing to give their lives to lay-work and another couple considering the matter. A joint session meeting led to a frank discussion of many things that our native people feel are holding us back. A circular letter is to be sent out in which their decisions are to be sent forth to all other Church sessions in the Presbytery for future action at the Spring meeting of the Presbytery.

This visit has given a new life to our Session members and their wi wives who came on this trip. The Spirit of God will take us into a new future in Klawock.

The Church at Kake would like to find out where it stands at the moment in relation to the grant for the building of the basement under the Church. It understood that the grant for building operations was granted but they have received no official confirmation of the matter. They want to begin work. Would it be possible for you to write to them as to what is to be done,and just where do the matters of the grant stand at present?

Sincerely Yours,
Paul. E. Whiteside.

$400.— grant for Kake Church basement repairs was sent to Alaska P & ? Found when [illegible] Found [illegible]

Paul E Whittaker

NARRATIVE REPORT FOR THE FIELD
OF KLAWOCK*CRAIG.

This month has been the best month in our work in the field. It began with the Alaska Native Brotherhood Convention. The outstanding event of the Convention for us was the election of our Young Elder Roy Peratovitch as the President of the Alaska Native Brotherhood. We know that with him as its leader the organization should take on a new life during the coming year.

The Commissioning of Williams Young to Craig has been a great blessing to both of the Churches. In Craig the Congregation held its fall meeting, elected new Church Officers and with great enthusiasm threw itself into the work of the coming year. We are happy over their actions and we now have a very strong Church there. They have pledged their support of William Youngs and we know that he will find there a Church anxious to help him to go ahead. They have pledged their largest budgets in several years for the coming year and in every department they are eagerly wide awake.

In Klawock the announcement of his commissioning has resulted in an awakened activity that has not been present for many years. A Church meeting was held and 8 people came forward in repentance and 4 others were converted. The next Evening the Session decided to go to Kake to help that Village extract it from some of the overwhelming problems that seemed to doom its future. On the two following days a financial drive was made and a sale by the Womans Missionary Society and the Church raised $104 for the two days. On Friday a small group of 13 people started out in a tough storm to Kake to help the people there. It was a long hard trip and while we made the trip in short time coming back we had to anchor in bays from the wind for two days before we reached Kake on the trip going up.

In Kake we found a village demoralized with too much smuggled liquor. Every person in the town was looking for leadership to answer the need the

felt to be in their lives. We were received with much hospitality and treated with the greatest of respect for the life of everyone in the Visiting party was known to be that of a true Christian.

We called to-gether the Church sessions from the two Churches and we learned the problems faced by the town and what was needed to settle those problems. We learned of those leaders who were not Christians and how they were going astray. We went to work.

We went to Kake to help the Presbyterian Church but we found that the call was too great to be confined to only our own Church and we soon found oursel ves reforming the whole town. Our first Converts were the mayor and the town council who immediately began to pass ordinances to the control of liquor. Our next Converts were th ose men and women who were the leaders of Evil in the Town. We held regular meetings every night until Wednesday Evening when we had a Congregational Meeting with a Communion Service,the reception of 5 new memebers,and the baptism of 4 children. We then saw the Church and the Salavation Army each hold a meeting and go to work.

We always used the Word of God and we always found that it was our most e effective weapon. We would back up the word of God with prayers and never did we approach a person with this manner but that the man or the woman was converted. We found that nothing was impossible with God and we without any hesitation went into cases that others said could never be solved and always God spoke to the men and women and never did we fail to have them converted. When we left Kake the Church had been reorganized and was again in order,the Salavation Army was reorganized,liquor ordinances were passed,the Church Choir and the Army Band were for the first time in years again working. We left behind 90 repenting persons. Forty of whom had been converted and had accepted Jesus Christ as their Saviour for the first time.

This is a great lesson that we can learn with these people. The Alaskan Church is primarily a native Church and it rebells against the imposition of too much white thought and customs upon it. We cando great things through

God's help if we remember to do it in the way that has been practised for centuries by these people in their Tribal customs. The credit for this work does not belong to the minster. It belongs to God and to those devoted Christian souls who went on that long hard trip to Kake. Wewroked to-gether as a unit. If one man had a certain ability that manwas called to do that work. If one man was a relation to another in Kake that man used the power of kinship to drive home the love of Christ. We always followed the ancient tribal customs in our dealing. We used almost entirely the Thinglet language with the marvelous meaning of its words. Prayer was a common bond that held us close to God. That is the reason that We were able with the help of God to do what was done in Kake. There could never be a more practical mission for the New Princeton than to allow it to be used in our native towns for inter-village visitations just upon such a basis as ~~the~~ a Klawock boat was used in this trip.

We returned home to be present for Services on Sunday. Sunday morning we had a small congregation but on the invitation one man was converted and two were repentant. In the Evening the reports of our trip and a invitation brought forward 8 more people to be converted. This has as we said been our best month in serving God. In it 51 persons have been converted and accepted Jesus Christ as their Saviour and 58 others have come forward repenting for past mistakes and rededicating their lives anew to their Master.

Klawock,Alaska.
December 27,1940.

Board of National Missions,
156 Fifth Avenue,N.Y.City.

Dear Dr.King;

In a letter from Kake I said that a little later I would write to you concerning some of the thoughts expressed by the meetings of the Native Sessions.

There were twenty of us in those joint meetings. All of the members of the meeting were natives except myself. We had some of the outstanding leaders of our native people in that group. In that group was Arthur Johnson who three years ago was our native Elder to the meeting of General Assembly. He is a young married native of about 30 years of age with all the natural talent that anyone could ask for in a native leader. A Young man who wants to be a lay-worker but who because of certain things within our Church has never taken the step. Peter Roberts a silent force that has done more good for our people here on the West Coast than all our Mission work put together. Roy Peratovitch as the leader of the Younger native group in the Alaskan Native Brotherhood. These and other ordianry men were in that meeting. They were thinkers and Christians who looked at our Church in the light of their practical experiences. I would not trust any man to suggest the things they suggested if they came from himself. There concerted voice is a good cross-section of the outlook and view of our native people in the Presbyterian Church.

I asked them the one Question that I am sure you would ask them "What do we need to go ah ead as a Church?" You would have been surprised with their answers for they were all to the point and very Frankly spoken. It all adds up to this : Our native people feel that they are being held back and not being given the opportunity to advance. They feel that there is present among our White missionaries a feeling of intolerance and desire for power that is not Christian. They feel that they are only puppets in the Church pulled around by a few men. They said these things openly when

they were asked for an expression of their thoughts.

The first thing they want is for a more even break for their native leaders. You commisssiona lay-worker and he is put in the field. He can preach but he has no more power than that. He does not even have the power that an Elder in the Church has. He possess no right to hold a Session meeting,or to call the Congregation to-gether to discuss business. In the meeting of a Session held by an outside minister he possess no power to even vote on any measure and unless asked to cannot even sit with the Session or offer any suggestions. He is a leader without any power. This has set our Church back more than any other single thing. Our native people lay it to the White missionaries who have been their leaders. W_e know that it is all because the right measures have not been taken to correct these troubles. The native people in our Churches are eager to go ahead but you are not going to have a native Church until they feel that they have a part in it.

In all the years that we have had missions in Alaska. You have had two Native Ordained ministers before the Coming of Walter Soboleff. You are faced with the need for new blood among our native layworkers to meet changing conditions but we can never supply them for the Church until we get a hold of this problem. The Alaskan Church will be a Native Church for many years to come. The work of the White minister is to guide,instruct,and to encourage the growth of the native young men and women to the assuming of the running of their own Churches. We won't help our Church until we give evidence that our people are being given the Chance to run their own Church. We have never had an Elder elected to the position of Moderator of the Presbytery and only rarely does an Native become elected to the Chairmanship of any of the Presbytery Chairmanships. We have said in the past that our native men were not ready,but that is not true to-day for we have many capable leaders of our Churches just waiting for a half-chance to help their Church to move ahead. The next move is definitely up to us. The native Church is on the move and it is not going to stop no matter how many failures it may meet.

A Resolution that seemed to strike at the very heart of the whole problem was drawn up by that group of men to be presented in a Circular letter to all native Churches and to be voted upon at the meeting of Presbytery in Alaska. Here it is:

"Whereas, Our Alaska Presbytery has Layworkers commissioned by the Board of National Missions under the present System and,
Whereas, it is the contention of the members of our Church, that we are not, at the present time ready to have all our community Churches supplemented by employment of Ordained ministers and,
Whereas, our present Layworkers do not have any authority for reception of Members into the Church, or to call a Session meeting, orto preside over a Annual Congregational Meeting Therefore,
BE IT RESOLVED by the Presbytery of Alaska meeting in Haines, Alaska, that it grant the above powers to Commissioned layworkers in Active Service with the consent of the Secretary of the Alaska Division of the Board of National Missions."

A second Resolution strikes at the same point.
"Whereas, Our Alaska Presbytery has Layworkers commissioned by the Board of National Missions under the present System and,
Whereas these layworkers have no power of representation within the Session, Presbytery, Synod, or General Assembly of the Presbyterian Church therefore;
BE IT RESOLVED by the Presbytery of Alaska meeting in Haines, Alaska that Commissioned layworkers in active service within the Bounds of the Presbytery of Alaska shall be granted equal powers with the ruling Elders of the Churches of Alaska Presbytery in representation in all the bodies of the Church."

These men have seen for years the effect of the present system upon the development and the growth of the native Church. They are now trying for the first time to voice that feeling. It is the first big break in the traditional customs built up within the Church during the past fifty years. It is a step towards a brighter future. It is a movement that it is our duty to help push. These things make a big impression one me and because they appear to me to be very significant trends I am passing them on to you.

Cordially Yours,
Paul E. Whiteside

P.S. IT is all right to use the Transportation money from the field for taking Care of William Youngs. We feel that this is the purpose of the grant and since it can be used more effectively in this manner we are glad to see it being used in this way.

December 18, 1940

Rev. Mr. Paul E. Whiteside
Klawock, Alaska

Dear Whiteside:

I had a conference with William Youngs in Seattle this past week and he will be sailing for Craig the latter part of this month or perhaps the middle of next month. No definite date was set.

I feel sure that under your supervision Youngs can do a splendid piece of work at Craig. I am going to depend upon you to supervise the work and lend any help and assistance that may be needed to keep the work going on the fine level you have established.

Cordially yours,

EBK:DH

January 9, 1941

Rev. Mr. Paul E. Whiteside
Klawock, Alaska

Dear Mr. Whiteside:

Your letters of December 13 and 27 have been received during Dr. King's absence from the office on a field trip. They will be brought to his attention upon his return next week and you will then hear from him.

Sincerely yours,

Secretary to Dr. King

HEW:DH

January 21, 1941

Rev. Mr. Paul E. Whiteside
Klawock, Alaska

Dear Paul:

I am very much interested in your description of the evangelistic effort at Kake. It is such an appealing story that I want you to rewrite it and give it in more detailed form. Give me more of the human interest side. Tell me the individual stories of the men and women who went on the visitation tour, together with the personal side of those who were touched in Kake.

I would like to have this article written so that it may be published in a little pamphlet. If you have some good clear snapshots of your evangelistic group or of any scenes in Kake, send them along with the article.

Cordially yours,

EBK:DH

ALASKA

January 24, 1941

Rev. Mr. Paul E. Whiteside
Klawock, Alaska

Dear Paul:

I have your letter asking for my opinion regarding the two items mentioned.

First of all let me say that I am in favor of the plans for the fall meeting provided it will serve the best interest of the ministers and elders in Alaska. I would like to see the time of the fall meeting extended, if possible, so that at the meeting of Presbytery you could plan the program that would furnish the needed inspiration and provide the fellowship that would be welcomed by each of your men.

In regard to the second matter, I am in favor of encouraging the lay workers who are commissioned by our Board. I want to do everything that is reasonable and that is within our bounds; however, I have a doubt in my mind as to whether or not we would have the authority to give the lay workers the privilege of receiving members into our church or presiding over a session meeting. The rules of the Presbyterian Church clearly state that this is the work of the ordained minister.

In your zeal to help promote the lay worker you can not violate the laws of the Presbyterian Church. Before you carry this resolution on, I suggest you write to Dr. Wm. B. Pugh, 514 Witherspoon Building, Philadelphia, Pennsylvania, and ask for his ruling on it. If he grants his approval, I shall endorse it wholeheartedly. Otherwise, I must ask you to go slowly.

Cordially yours,

EBK:DH
cc- Rev. W.R. Booth
Sitka, Alaska

ALASKA

Narrative Descritption of the
Work in Klawock--Craig.

Paul E. Whiteside

The past month has been a revealing one to us. We are beginning to recognize the needs of our field and to draw a program that will fit those needs. We are uncertain as to how far we can as a church undertake the program which faces us, but we are attempting to solve some of the problems that confront us in our village life.

The division of our field is anything but a satisfactory arrangement. Craig and Klawock each need their Individual minister. There is too much work that can be done in both towns for any one man to do it well. The policy of the past direction of the field has lost for us the strength which naturally should have been present in both fields. If we had been on the job than there would not be now a self-sustaining white Church at Craig and our own small weak native Church. They would all have been in our own Church. There is much that can be still salvaged from the Craig field, but it will require in the near future a full time minister. The church at Klawock has also suffered from the past policy. Approximately fifty former members of our church are now members of either the Salvation Army or the Catholic Church. We look into the plans of the future and we are forced to the conclusion that our work in the two fields, when divided as it is, will not be as productive as that work should be.

The Klawock church, which should be given an opportunity, plans to cooperate in an effort to build the Craig Church to proportions of strength which will necessitate the stationing of a minister. The Elders of the Klawock church have voluntarily offered to take the Church Services on two Sundays in the month in the hope that the Church at Craig will come to a place of strength. The people at Klawock want a full-time program but at the same time they recognize that as long as the Church at Craig continues upon its present basis of operation that their church can never have the leadership it requires.

We are encouraged with the answer of the people in Craig. They have begun the repair work on their Church. They have had material to do the work for seven years but this is their first real effort to repair the Church. A young peoples group of 27 girls responded to a small party with every indication of eagerness to get going. A number of people are interested in forming the first Choir the Church has had in 12 years. This to-gether with a growing attendance gives us the hope that something may yet be done.

The greatest need of our people is one of Creative Education. They are hungry to learn the better phases of life. Music and manual arts are their chief interests. We have seen carvings that would make any scupturor proud. They love Beauty, and flowers are beginning to lighten the interior of our Church. Young men are coming to us and asking for an outlet of their talents and we are handicapped for lack of experience and equipment. We have been misfitting our Young People for life in their native villages with our formal education. We believe that the answer to much of our present need is to be found in an Education springing from the needs of the people in the community and enabling them to live in that community in a more abundant manner.

A Second feature of Education that has impressed us is the lack of knowledge among our people as to what their Christianity is all about. WE have talked for too many years over the heads of our people. They have come to Church because they have believed that it was the thing to do and not particularly because they have felt that it was necessary. We have begun an Educational work along this line. In our Sunday morning services we are studying to-gether the life of Jesus for a period of two months. In this way we hope to understand the meaning of being a Christian. We are convinced that this must be a continuing Educational program. Our people do not need preachers they need teachers.

A still further feature of our Educational program is the planning of issuing a small bulletin upon related topics to the Sunday Services. In this bulletin we will carry not only the Church services but outlines of the thought of the morning and the answer to questions that perplex our people. WE have hopes that this may further attack the problem of ignorance which holds our people in subjection.

The greatest need is for a minister who will understand and live with these people as another citizen of the community. Too many of our ministers have always been outsiders in the eyes of the people. Our entire effort is to become part of the community. This is difficult because of the division of the community into two different camps. The Church must take the same attitude that Jesus took in the division of the people of Palestin if it wishes to solve a problem based upon Caste, Superstition, misunderstanding, and Economic Rivalry. It must be firm, but it must be patient in its emphasis upon the fact that God as our Father is love.

We are encouraged in our program with the belief that we are on the right road for the customary nose-dive in attendance at the this period of the year has not as yet beset us. We expect that our Spring attendance will fall off but we are going to continue to hold services here and where-ever we may feel there are enough of our people to justify a service.

In the month of June the Ministere expects to go trolling with his parishoners. If we are to mean anything in the life of our people it will be when we identify ourselves with their problems and lives. There have been no continuing summer services in the village for several years but this summer we intend to have services every Sunday. Our people need some stablizing force within their lives at the time when they are making their money, for they have never learned how to use their money wisely.